



IN THIS ISSUE: TALKS GIVEN BY THE
GENERAL AUTHORITIES AT THE
136TH ANNUAL GENERAL CONFERENCE

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The Improvement Era
June 1966

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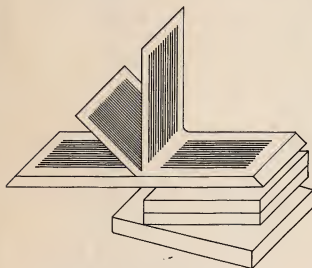


Exploring the Universe

By Dr. Franklin S. Harris Jr.

CELL MEMORY

How can a cell carry within it all the genetic information to produce a complex organism? The original cell contains as many "bits" of information as are contained in some 50 different 24-volume sets similar to the *Encyclopedia Britannica*. A "bit" is the amount of information in knowing whether an answer is "yes" or "no."



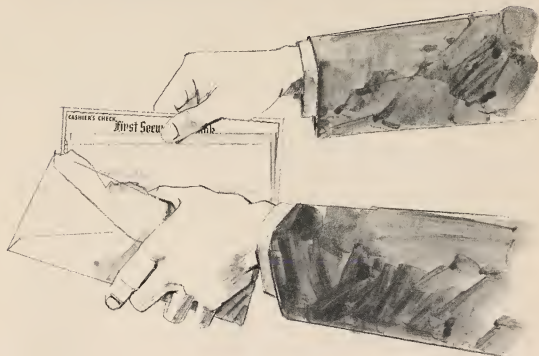
PERSPIRATION RATE

Tests at Indiana University have found that a marked increase in perspiration rate occurs within a second and a half after beginning of muscular activity in a warm room.

CHIMP INVENTIVENESS

Studies by Jane Goodall at the Gombe Stream Game Reserve near Africa's Lake Tanganyika have shown that chimpanzees use a variety of tools and have a 20-word vocabulary. Miss Goodall found that chimps even fashion tools. She saw a chimp use a leaf as a napkin to wipe his sticky hands after eating. Another chimp crumpled a leaf and used it as a sponge to soak up rainwater from a hollow log.

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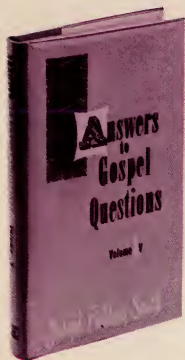
The Improvement Era does not accept advertising for beverages that contain caffeine. A number of inquiries have been received concerning the Tab soft drink ad that appears on page 233 of the March 1966 issue. Before accepting this ad, we had the drink analyzed for caffeine content by the Utah State Chemist's office. The test number is 66-C404, February 10, 1966. Their report reads: "Caffeine: none." DLG

THE COVER

This month's cover picture as well as the pictures in the conference section beginning on page 490 were taken on Temple Square during April Conference by Robert Perine, bishop of the Laguna Beach (California) Ward. Our cover photograph is usually reproduced in full color, but because of the unusual nature of this photograph taken with the aid of the newly developed fish-eye lens, we thought our readers would enjoy this picture reproduced in black and white.

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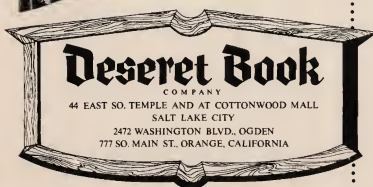
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The Church Moves On

MARCH 1966

20 Rialto (California) Stake was formed from parts of San Bernardino Stake with Wayne A. Reeves, president of the parent stake, sustained as head of the new stake. His counselors are Joseph W. Cook and R. Eugene Higbee. Rialto, the 415th stake now functioning in the Church, was created by Elder LeGrand Richards of the Council of the Twelve and Elder Franklin D. Richards, assistant to the Twelve.

Shirley H. Bogh was sustained as president of San Bernardino Stake with Donald L. Hansen and Morris C. Whitlock as counselors. Presidents Bogh and Hansen had been counselors to President Reeves.

Walter F. Ririe was sustained as president of Rexburg (Idaho) Stake with Clyde L. Thomas and Warren R. Widdison as counselors. President Ririe succeeds President Delbert G. Taylor, whom he served as first counselor. J. Wendell Stucki was released as second counselor.

21 The new annex of the Salt Lake Temple was opened for use today.

26 The appointment of Mrs. Patricia S. Ashton of Salt Lake City to the general board of the Young Women's Mutual Improvement Association was announced.

27 L. Edward Perry was sustained as president of Portland West (Oregon) Stake with Ronald K. Tall and Bryant A. Alder as counselors. President Perry and Counselor Tall were serving as counselors to retiring President C. Carlile Carlson.

31 *The Sound of Music* received the first annual award as the best family movie of the year at a banquet in Provo, Utah, sponsored by *The Improvement Era*, *Deseret News*, KSL Television and Radio, and Brigham Young University. President N. Eldon Tanner of the First Presidency presented a two-foot-high silver trophy, topped by a figure representing high achievement, to Harry K. Sokolov, Twentieth Century-Fox film executive, and Charmian Carr, teen-age star of the movie.

APRIL 1966

2 Captain Norman K. Bryner, Captain Arnold T. Ellsworth, and Captain Claude D. Newby were three Latter-day Saints among the 52 chaplains recently graduated from the U. S. Army Chaplain School, Fort Hamilton, New York.

6 With President David O. McKay presiding and speaking briefly, the 136th annual conference of the Church opened in the Salt Lake Tabernacle.

Elder James A. Cullimore of Oklahoma City was sustained this morning as an assistant to the Council of the Twelve. (See page 490.)

(Continued on page 584)



1. THOUGHTS FOR ONE HUNDRED DAYS

by Richard L. Evans

Selected from "Thoughts for the Day" and "The Spoken Word" as heard on radio.

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2. IN THE GOSPEL NET

by Dr. John A. Widtsoe

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3. YOU AND THE DESTINY OF THE INDIANS

by Dean L. Larsen

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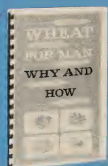
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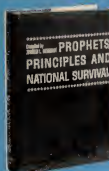


5. WHEAT FOR MAN, WHY AND HOW

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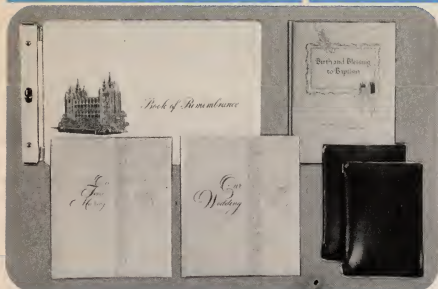


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As this goes to press the first LDS stake is organized in South America at Sao Paulo, Brazil. Seven wards and one branch were created to serve 3,000 members in the area.

● *Estados Unidos do Brasil*, generally known in the English language as "Brazil," is the largest nation of the South American continent. International diplomacy became aware of this fact in the days of the League of Nations. As the largest state in size and in population among all Latin American states, Brazil contended for a place as a permanent member of the Council of that organization. She resigned in 1926 when that place was denied her. Similar feelings exist with respect to the Security Council of the United Nations, successor organ to the Council of the old League. To understand the sensitive feelings and position of Brazilians is to understand more of the world in these times.

Perhaps the most important fact about Brazil is its Portuguese language, setting it apart from its

*Estados
Unidos
do
Brasil*

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

Spanish-speaking neighbors. Until the passage of the National Defense Education Act by the U.S. Congress in 1958, the study of Portuguese throughout the United States was almost nonexistent. Portuguese ranked with Chinese, Arabic, Russian, and Japanese among the "critical" languages in which shortage of American know-how existed, together with a number of less well-known tongues.

Brazil became Portuguese rather than Spanish by decision of Pope Alexander VI, May 4, 1493, modified by Spanish and Portuguese commissioners. Its status as colony changed in March 1808, when the Emperor Dom Joao established his throne in Rio de Janeiro to escape invasion from Napoleon's army in Lisbon. Dom Joao returned to Lisbon in 1821 but left his son, Dom Pedro, in Brazil. Brazil became independent, with Dom Pedro as emperor, in 1822. He was succeeded by his son, Dom Pedro II, who reigned personally from July 23, 1840, until November 15, 1889, nearly fifty years. This American monarchy ended with a bloodless coup that deposed the emperor on

November 15, 1889. A republic followed, led by a series of military leaders. The republic today has 22 states, a federal district, and several territories.

The area of Brazil is about 3,286,270 square miles, larger than the USA (3,022,387) if Alaska and Hawaii are excluded. With Alaska and Hawaii the USA is larger with 3,628,150. Whereas the 1960 census shows 183,285,009 population for the USA, the 1962 Brazilian government's estimate was 75,271,000 for the great southern republic. The presence of the heavily wooded basin of the Amazon River, 1,465,637 square miles of it in Brazil, explains part of the population difference. The future of this huge domain, with its network of navigable streams and potential riches, constitutes one of the earth's great frontiers.

Brazil has thirteen sizable cities. Two of them rank among the world's largest. The *World Almanac* lists Sao Paulo as the larger, with 3,850,000 people, followed by Rio de Janeiro's 3,307,163.

Brazil is a world leader in the production of livestock, coffee, castor beans, oranges, cocoa, sugar, rubber, manganese, high-grade quartz crystals, industrial diamonds, chrome, beryllium, high-grade iron, and gold.

LDS missionary activity in Brazil dates from 1929 as part of a South American Mission under President Reinhold Stooft. Formal establishment of a Brazilian mission came February 9, 1935, when President Rulon S. Howells was called for that purpose, with headquarters in Sao Paulo. An edition of the Book of Mormon in Portuguese appeared in Brazil in 1940. At first, beginning with President Stooft, missionary work was among German-speaking Brazilians. The shift in Portuguese began systematically in 1938. Following World War II the mission came to depend on Portuguese.

President David O. McKay visited Brazil in January 1954. In September 1959 the Brazilian South Mission was organized and separated from the Brazilian Mission. The establishment of these separate enterprises has produced fruitful and beneficial results. The full consequences for such a large and developing nation and for the world are yet to be appreciated in these times.

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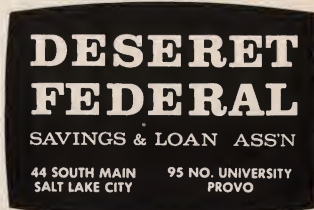
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Letters and Reports

FROM MID-PACIFIC TO ATLANTIC COAST: GOLD MEDALLIONS

On opposite sides of this broad country, young women are receiving the Gold Medallion award for seven individual awards in MIA work.

In Hawaii: Yvonne Leimomo Kaohu, Honomakau Branch, Hawaii Mission. Yvonne has had opportunity to serve in a multitude of positions in her branch, including in both the counselor positions in the YWMA, as a Sunday School and Primary teacher, and four years as a seminary officer.

Also in Hawaii: Emylee Mae Belcher. Utahn attending school at the Church College of Hawaii. Emylee's home ward is Union Fifth Ward, East Jordan Stake. She has excelled in sports herself and used them as an effective tool to help other girls become active in the Church. She served as sports director of both Church College wards, was on the college track team, and is vice-president of women's intramurals on campus.

In New Jersey: Marilyn Baldwin, BYU student. Marilyn earned six awards in Blackfoot, Idaho, and the seventh in Short Hills Ward, New Jersey Stake.

And: Rebecca Cotter, Short Hills Ward, who earned three awards in a "home" Mutual program with her mother as teacher in Italy, where there was no branch for her to attend. At the 1964 New Jersey Stake youth conference, she was selected as an outstanding example of young LDS womanhood.



Rebecca Cotter



Emylee Belcher



Yvonne Kachur



Marilyn Baldwin

EVEN AS THE FATHER
BY MABEL JONES GABBOTT

"He that seeth me," he said, "hath seen
The Father. . . ." They recalled his healing hands
Gently touch unseeing eyes, his keen
Ear tune to sparrow's song; and on the sands
Of Galilee his sandaled feet pace mile
On mile, tirelessly; they knew the way
His eyes looked through a heart; they saw him smile.
"He that hath seen me . . ." they heard him say.

Thus day by day he taught them till each word
Had built a bridge of truth to know this Man
He knew, whom they remembered not; they heard,
Believed, and so the miracle began.
Then Jesus prayed: "Our Father . . ." and men arose
With greater stature, dignity, and grace,
Aware of kinship with a Maker whose
Beloved Son could lift them to his place.

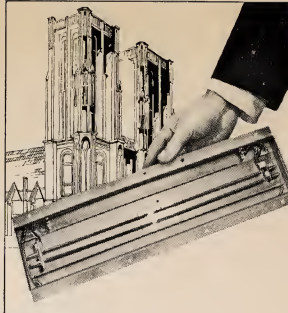


THE PATTERN. THE PURPOSE

RICHARD L. EVANS

In the highs and lows of life, the variability of it, unhappiness and happiness, despair and hope, there is much to make us search ourselves, our hearts, our plans, our purposes, and much to make us search the meaning of it all. We read history; we see its cycles; we see men who seemingly have done much to move the world, and men who scarcely seem to make a ripple on the surface. And sometimes we may wonder about the pattern, the purpose. We see a little; we understand a little; we have some insights, but the great immensity of space, the great broad-sweeping purposes, the infinity of all there is to know, the wonder of it all, are overwhelming, yet reassuring, as we search and hope and pray—and learn and do and endure—and come to an awareness that all people have problems, discouragements, yet reasons for faith. Even the Savior of mankind, the divine begotten Son of God, was little understood, seldom thanked, yet showed patience and compassion; and yet with all his divine power he submitted himself to die and redeemed us from death. And in all our wondering and searching there is this assurance: that the world wasn't begotten by chance, nor was life. There is purpose. There is reason: reason for faith, for truth and decency, for meeting obligations, for living in goodness, for living by law, for keeping the commandments; reason for faithfulness in family love and loyalty, in all the everlasting relationships of life. And so, as Robert Louis Stevenson said, each ". . . day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform. . . . Give us to go . . . on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep." Help us to be patient; to find hope, faith, understanding; to know that there are deeper purposes than all the scuffs and ripples of the surface. God bless all people with problems, with, indeed, is all of us.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System April 3, 1966. Copyright 1966.



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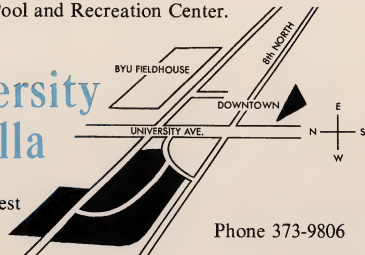


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NOTE: President Thorpe B. Isaacson of the First Presidency and Presidents Antoine R. Ivins, S. Dilworth Young, and Milton R. Hunter of the First Council of the Seventy did not address the conference.

Only One Standard of

Because of the importance of President McKay's priesthood meeting address, and with his permission, we present it as his Editor's Page this month.

● It is a joy and a great privilege to meet with this vast audience of priesthood members gathered in this historic Tabernacle, the Assembly Hall, and more than four hundred other buildings throughout the United States and Canada. I extend my affectionate greetings and blessings to each of you.

"I charge thee . . .," wrote Paul to Timothy, "before God, and the Lord Jesus Christ. . . ;

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:1-2.)

In the same letter he prophetically declared, ". . . that in the last days perilous times shall come.

"For men shall be lovers of their own selves, . . .

. . . lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof. . . ." (2 Tim. 3:1-2, 4-5.)

It is in the spirit of Paul's charge and prophecy that I call attention to the rising crime wave that is sweeping over the country. Few will question that we are living in perilous times and that many people have lost their moorings and are being "tossed to and fro, . . . with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:14.)

Crime is costing this nation twenty-seven billion dollars a year and an annual toll of death, injury, suffering and anguish for thousands of Americans.

Just recently Dr. Norman Vincent Peale, in referring to the decline in moral standards, said, "Most radical social changes come slowly. But not this time. It is almost as if the demonic powers in sex—and make no mistake, sex has its demonic side—had been released in a sudden explosion that has blasted away the restraints and traditions of centuries. The spark that has set off this explosion is a twisted concept of freedom, a 'new freedom' that too often leaves its adherents in chains." And then Dr. Peale gives a *Newsweek* report which states: "Un-

doubtedly the key to the new morality is the widespread belief that a boy and girl who have established what the college calls a meaningful relationship have the moral right to sleep together."

The young people want to know what difference it makes if no one is getting hurt, but Dr. Peale says, "This sounds fine in theory, but multiply this attitude by millions of eager experiments and what do you get? You get such statistics as these: 'Between the years 1940 and 1957 the illegitimacy rate increased: 112 percent in the 15-19 age group; 300 percent in the 20-24 age group; 462 percent in the 25-29 age group; 478 percent in the 30-34 age group; 456 percent in the 35-39 age group; and 196 percent in the 40-44 age group.'

"Venereal disease among adolescents rose 130 percent between the years 1956 and 1961. The illegitimacy rate has tripled since 1953. By 1970, ten-million Americans will have been born out of wedlock. Forty percent of the unwed mothers are between the ages of 15 and 19."

"No one is getting hurt?" continues Dr. Peale. "What a laugh! What a hollow, tragic, gruesome laugh! And the hurt is not confined to individuals; it damages and degrades our nation throughout the world. From the beginning of recorded history, men have known that the sex drive had to be controlled if civilization was to replace anarchy. Dr. J. D. Unwin, Historian of the Cambridge University, made a study of eighty civilizations ranging over a period of four-thousand years and concluded that a society either chooses sexual promiscuity and decline, or sexual discipline and creative energy. Writes Dr. Unwin: 'Any human society is free to choose either to display great energy, or to enjoy sexual freedom; the evidence is that they cannot do both for more than one generation.'" (Excerpt from *Sin, Sex and Self-Control* by Dr. Norman Vincent Peale, pp. 49, 53-56.)

One important cause of the increase in delinquency, especially in our youth, is a letdown in home ideals. A growing desire for economic independence or a too eager willingness to improve financial circumstances has influenced a great many mothers to neglect the greatest of all responsibilities—the rearing of a family.

J. Edgar Hoover, the national director of the Federal Bureau of Investigation, makes the definite statement that "in the background of these youthful offenders lies the story of shocking neglect. Boys and girls are being deprived of the care and guidance necessary to the proper foundation of their characters. Their lawlessness had its roots in every instance in broken homes, in homes where mothers and fathers because of their neglect, misunderstanding, or irresponsibility had failed in their primary obligation. More often than not, God was unknown, or, more important, was unwelcome in their homes. On the other hand, in nearly every instance the youthful offender would have been a strong, upright citizen had he been given a chance."

The inspiration of God is seen in requiring the Latter-day Saints to keep their homes intact and to teach their children the principles of the gospel of Jesus Christ. "And they shall also teach their children to pray, and to walk uprightly before the Lord." This command from the Lord, given to us in the Doctrine and Covenants, section 68, verse 28, leaves no question as to the responsibility of parents to teach their children—a responsibility too frequently shifted to the shoulders of the Church, public schools, and officers of the law.

I believe that parents in the Church generally are teaching their children the gospel, yet I am convinced that there is still much opportunity for improvement in this regard, especially in light of present-day conditions. I am grateful and pleased that so many are responding to our program for the family home evening, in which parents gather their children around them and instruct them in truth and righteousness and in family love and loyalty. A great number of families have testified to the rich blessings that have come to them from these family home evenings.

If you ask me where I first received my unwavering faith in the existence of a God, I would answer you: in the home of my childhood—when Father and Mother invariably called their children around them in the morning and at night and invoked God's blessing upon the household and upon mankind. There was a sincerity in that

Morality

good patriarch's voice that left an undying impression in the souls of his children, and Mother's prayers were equally impressive. I ask tonight that every father in the Church see to it that in all sincerity he impress his children with the reality of the existence of God and with the reality that God will guide and protect his children. You carry that responsibility. Home is one of the units—the fundamental unit—of society. Before I heard my father testify that he had heard a divine voice, I knew that he lived near to his Maker. I also know, through a nearness to that same Eternal Father since, that my father told the truth when he said that when he was on his mission in Scotland, in answer to fervent prayer, he received the following admonition given in audible tones: "Testify that Joseph Smith is a prophet of the living God." Such is the reality of the true Latter-day Saint's conception of God the Father.

Ever since the organization of the Church, its leaders have raised their voices warning that infidelity and sexual immorality are two principal evils that threaten to weaken and to wreck present-day civilization. Unfortunately, the trends of modern life are disintegrating the very foundation of the Christian home. Sexual laxity, intemperance, and crime are its insidious and vicious enemies.

In the Church there is but one standard of morality. No young man has any more right to sow his wild oats in youth than has a young girl; she is taught that second only to the crime of taking human life is that of losing her virtue, and that should be also the ideal among young men.

I know from experience that the world does not believe us when we tell them that that ideal is followed in the Church, but we know in our hearts it is true. That young man who comes to his bishop and asks for a recommend to take a pure girl to the altar is expected to give just the same purity that he expects to receive.

No one can transgress the laws of chastity and find peace. That is the message that we must give as parents and priesthood members to the young men and women and all others throughout the Church. No matter what the (Continued on page 554)

Statement concerning the position of the Church on Communism, made by President David O. McKay at the general priesthood session of the 136th Annual Conference of the Church, held in the Salt Lake Tabernacle, Saturday, April 9, 1966, at 7:00 p.m., read by Robert R. McKay.

● In order that there may be no misunderstandings by bishops, stake presidents, and others regarding members of the Church participating in nonchurch meetings to study and become informed on the Constitution of the United States, Communism, etc., I wish to make the following statements that I have been sending out from my office for some time and that have come under question by some stake authorities, bishoprics, and others.

Church members are at perfect liberty to act according to their own consciences in the matter of safeguarding our way of life. They are, of course, encouraged to honor the highest standards of the gospel and to work to preserve their own freedoms. They are free to participate in nonchurch meetings that are held to warn people of the threat of Communism or any other theory or principle that will deprive us of our free agency or individual liberties vouchsafed by the Constitution of the United States.

The Church, out of respect for the rights of all its members to have their political views and loyalties, *must maintain the strictest possible neutrality*. We have no intention of trying to interfere with the fullest and freest exercise of the political franchise of our members under and within our Constitution, which the Lord declared he established "by the hands of wise men whom [he] raised up unto this very purpose" (D&C 101:80) and which, as to the principles thereof, the Prophet Joseph Smith, dedicating the Kirtland Temple, prayed should be "established forever." (D&C 109:54.) The Church does not yield any of its devotion to or convictions about safeguarding the American principles and the establishments of government under federal and state constitutions and the civil rights of men safeguarded by these.

The position of this Church on the subject of Communism has never changed. We consider it the greatest satanical threat to peace, prosperity, and the spread of God's work among men that exists on the face of the earth.

In this connection, we are continually being asked to give our opinion concerning various patriotic groups or individuals who are fighting Communism and speaking up for freedom. Our immediate concern, however, is not with parties, groups, or persons, but with principles. We therefore commend and encourage every person and every group who is sincerely seeking to study Constitutional principles and awaken a sleeping and apathetic people to the alarming conditions that are rapidly advancing about us. We wish all of our citizens throughout the land were participating in some type of organized self-education in order that they could better appreciate what is happening and know what they can do about it.

Supporting the FBI, the police, the congressional committees investigating Communism, and various organizations that are attempting to awaken the people through educational means is a policy we warmly endorse for all our people.

The entire concept and philosophy of Communism is diametrically opposed to everything for which the Church stands—*belief in Deity, belief in the dignity and eternal nature of man, and the application of the gospel to efforts for peace in the world*. Communism is militantly atheistic and is committed to the destruction of faith wherever it may be found.

The Russian Commissar of Education wrote: "We must hate Christians and Christianity."

(Continued on page 580)

Teaching for Commitment

BY DALE T. TINGEY, PH.D.

ASSISTANT ADMINISTRATOR OF SEMINARIES
AND INSTITUTES OF RELIGION

teaching

CONDUCTED BY THE
CHURCH SCHOOL SYSTEM

On a visit to the campus of a large university, the writer was introduced to twelve outstanding college students who had recently joined the Church.

Each had a fascinating story to relate on how he or she was brought to a knowledge of the divinity of the Church.

One young lady who had been active in the institute of religion program for over a year and a half related how she enjoyed the teachings and the program of the Church but felt that it really did not apply in her life. Two weeks prior to this visit, a dedicated instructor had helped her realize that the gospel would have little value in her life until she committed herself, heart and soul, to make the principles of the restored Church a part of her daily living. She said that once she was committed to do-



ing what the Lord required for entrance into his kingdom, her whole life was immediately changed; her doubts vanished; she received strength to meet the problems that faced her in joining the Church. But most important, she received a witness of the truthfulness of the gospel.

It is this type of commitment that is needed in the lives of youth if they are to have the strength and vitality to meet the challenge of service and leadership in the Church. Only when they commit themselves to standards, principles, and commandments do these facets of the Church and kingdom of God on earth have value in their lives. Young people who are the most unhappy are those who know correct principles but live by a wavering standard, depending on whom they associate with and the circumstances in which they find themselves. A recent nationwide study of youth by a leading magazine shows that a majority of the nation's young people live according to vacillating standards, resulting in unhappiness, insecurity, anxiety, and aimlessness.

A values survey by Cornell Uni-

versity found that "the students' beliefs are secular in the sense that religious activities cannot compete by comparison with the family-centeredness, the work-centeredness, and even the leisure-centeredness of their society." The researchers found little or no evidence of "absolute conviction or adherence" and ended by calling student belief "secular religion." (*This Week Magazine*, March 8, 1964, page 6.) This type of religious sterility places our young people in a position stated by Paul: "... tossed to and fro, and carried about with every wind and doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:14.)

If the Church is to continue to produce an ever-increasing number of committed leaders, dedicated missionaries, influential teachers, and worthy parents, the youth of the Church must be brought to a conviction and to a commitment to live the principles of the gospel.

The teachers of youth in the Church must get the gospel "inside" their students and not have them merely wear it as a badge or feel that they belong to just "an-

other organization" by virtue of their membership in the Church. An effective teacher got the point across to his students when he came to class wearing a large yeast pill on his lapel. When queried by the students as to the reason for the pill, he replied, "Don't you know that yeast is very good for the body?" The class agreed that yeast was good for the body but emphatically retorted that it would certainly do the body no good hanging on the lapel. The teacher was then able to point out how many wear their religion on the outside with little or no personal benefit—with no appreciable change in their lives for good.

On one occasion the Savior made a succinct statement that should have deep meaning in teaching. He said, "There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man." (Mark 7:15.) It is not what goes into a person that makes him righteous but that which comes out of him—his thoughts, his words, and his deeds. The great teacher Galileo said, (Continued on page 556)





Testimony and a Liberal Education

BY
CLAIR L.
WYATT

● Association with individuals in the academic atmosphere of a university is a wonderful opportunity. There are many challenges; if they are approached properly, they will be very rewarding. Besides the classroom instruction, the student comes in contact with individuals who represent many philosophies of life. The academic freedom of the universities protects their right to speak out concerning their beliefs. Frequently monographs are published by the university presses on a great variety of subjects. Campus groups meet to discuss the great questions and problems of the time. The scientist, the atheist, the skeptic, and the faithful all express their theories. Sometimes these theories challenge our cherished beliefs, and the way we react to them determines our own spiritual and intellectual growth.

As members of The Church of Jesus Christ of Latter-day Saints we are very much interested in education; we believe in it. We have been taught that "the glory of God is intelligence" (D&C 93:36) and that it is also the glory of man. "It is impossible for a man to be saved in ignorance" (D&C 131:6), and "whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

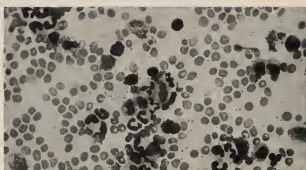
"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18-19.) We are further instructed to "... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

There are some religious groups in the world today that have a canon or catechism; they teach that if you

learn the contents of the canon and obey its rules and ordinances, you will gain salvation. To go into higher education is secondary to gaining salvation, and to become an intellectual may only cause you to lose your faith. St. Bonaventure was one who held this belief; he said, "Reason is not to be trusted too much. Faith and mysticism are safer guides."¹ In a discussion with a fellow scientist from the East, I learned that he had just recently attended a meeting where the group was discussing the question: "Why has not our religion produced its proper share of intellectuals in America?" His answer to them was that in his own case he had been taught all through his youth that the important thing was to gain salvation; the church could provide that; higher education is secondary and therefore not very important.

We can conclude that in the Church of Jesus Christ to develop our intelligence and to acquire knowledge is a fundamental part of our religion. The Christian adventure is a great quest, a quest for truth and knowledge. There is never a time when we can sit back contentedly and say, "I know all that is required of me to gain exaltation in the kingdom of God," for we have set our course upon a great never-ending quest. That is the great Christian adventure. Thomas O'Dea stated that "to be an intellectual means to be engaged in a Quest,"² and he warned that if to be a Christian means you have all truth in capsule form rather than accepting one's faith as a stimulus to a Christian adventure, then you are hopelessly lost.

In our religion we do not try to sway people with mysticism or ritual; we think it is wrong to believe blindly. Our services are simple, and our sermons tend to appeal to the mind rather than to sway the emotion.



The philosopher Clifford said, "Belief is desecrated when given to unproved and unquestioned statements for the solace and private pleasure of the believer. . . . It is wrong, always, everywhere, and for everyone, to believe anything upon insufficient evidence."³ We are all familiar with many people in history who devoted their lives to the wrong cause. Probably the best-known example is that of Saul of Tarsus who held the coat of those who stoned Stephen, the first Christian martyr. (Acts 7:54-60; 8:1.)

When we come under the influence of a university and the concept of a liberal education, we are taught that we must be willing to discard childhood notions and outdated beliefs. A liberal education teaches that we should accept nothing as proven. In fact we are told that "education is uncertainty," and that "certainly cultivated people do not exhibit the same degree of cock-sureness as do the ignorant," and "the more a man learns the more he realizes how little he knows."⁴ This quest for truth is not without its risks, for we may even come to doubt our faith. Another great intellectual, Blaise Pascal, said there are but three classes of persons: ". . . two kinds of people one can call reasonable; those who serve God with all their heart because they know him, and those who seek him with all their heart because they do not know him. But as for those who live without knowing him and without seeking him, they judge themselves so little worthy of their own care, that they are not worthy of the care of others. . . . It is a great evil to be in doubt, but it is at least an indispensable duty to seek when we are in such doubt; and thus the doubter who does not seek is all together completely unhappy and completely wrong."⁵

This concept of a liberal education to doubt everything appears to be in conflict with the concept of testimony which is so important in our lives. One of my associates stated that he could not understand how an educated person could stand up and say he knows that God lives and suggested that we should apply the scientific approach to our beliefs.

Certainly we do not literally believe that education is uncertainty. Freshman and sophomore students in college are taught the basic laws of science and often come to feel that everything is known and little is left to discover. However, as advanced students they go back and question even the most basic laws. It is then the student learns that there are limits and bounds to the operation of these laws and that to apply them universally is treading upon dangerous ground. The advanced student learns the bounds of certainty that apply to these laws, and his task is to investigate those areas of doubt. We could say in this context that the role of education is to define the limits of certainty. This implies that there are some areas of certainty in which a man can say, "I know."

All truth will stand up to the rigorous test of scientific investigation whether it comes to us from an experimental or a religious experience. How does a scientist gain confidence in a law or principle? What is the scientific method?

At first a scientist gathers all the known facts about the subject. He classifies and sorts all these facts so that they can be better understood. Then a theory or hypothesis is proposed that will explain these facts. Now, a hypothesis always predicts things; for example, the laws of motion stated by Newton predict that bodies will react to forces in known ways. This theory



can be tested by finding out experimentally if the things predicted are so. To accept a theory as law requires that many people over a long period of time perform experiments that confirm the theory.

Finally we become very confident that the theory is true, and we call it a law. It is important to realize that this is not an easy thing to do. Often it takes years to develop the specialized equipment required to perform an experiment. Sometimes those performing the experiment may even doubt the result or, because of incompetence, lack of knowledge or improper equipment, fail to verify a theory when others are successful.

It would not be possible for a single individual to test every law of science that his work requires him to accept as true. His life is not long enough, nor his facilities or knowledge great enough. So he must rely on competent authority. Rocket scientists use Newton's laws of motion to compute the path of a rocket or the orbit of a satellite, yet how many of them have performed experiments to verify the laws? Very few of them have, because they know other competent scientists have done this before them.

Often some of the things predicted by a theory cannot be proved by any experiment we can conceive; for example, Einstein's theory of relativity predicts strange things would happen if we were to travel at the speed of light. It is not likely we will be able to travel that fast, yet other things predicted by this theory have been verified and thus scientists have increasing confidence in the theory of relativity.

How about our confidence in the basic laws of religion and the existence of God himself? Many people doubt we can apply the scientific method to religious belief. You have probably heard it said that you cannot put God in a test tube. I am confident we can and should apply this method of investigation to our religious beliefs. It is a good method and is responsible for the many advances we enjoy in this modern day.

May I propose an experiment?

First, we will take the Book of Mormon and learn all the facts about it. Let us sort and categorize all these facts so that we may better understand them. What are some of these facts? The story of its origin, the many doctrines it teaches, the great nation of people it tells of, and many other things. Now let us state a theory or hypothesis to explain these facts in these words: "The Book of Mormon is true." This hypothesis, like any, predicts many things. As with Einstein's theory of relativity, some of the predictions cannot be tested directly; others can. If the Book of Mormon is true, it is logical that we should find evidences of the great civilization it tells about; we should also gain great happiness by living its teachings, for it promises that the Holy Ghost will reveal its truthfulness as stated by Moroni. (Moroni 10:4.) And among other things, if the Book of Mormon is true, God lives and answers prayers. Many of the things that this theory predicts can be tested in the great laboratory of life; and although we cannot put God in a test tube, yet (Continued on page 557)

HOME HAPPINESS is an uninterrupted lesson.

To avoid interruptions from the telephone, handle the call if it is important or an emergency; otherwise, ask permission to return the call. If a visitor comes, invite him to join with the family for the home evening. Radio and television will, of course, be turned off. Pets, while sometimes considered part of the family, can often be distracting and should not be present if they would cause disturbance.

HOME HAPPINESS is making a success of the assignment each week.

At the end of the lesson, make certain that each family member has a clear-cut understanding of what he is to do about the gospel truth you have been learning together. In making assignments, be sure that the assignment set for each family member is attainable by him and that he is enthusiastic about trying to fulfill it. These assignments will vary with the age, experience, and personality of each family member. Adults need the applications as much as children do. Children whose parents work on the assignments with them improve faster than those children whose parents only "teach" them the lesson.

The Ward Record Examination Program

● The purpose of the ward record examination program is to help teach the Saints how to prepare acceptable family group records. Errors can be corrected quickly on a local level before the records reach the Genealogical Society for processing. By eliminating errors made by the compilers before sheets are sent to the society, records can be processed quickly and efficiently and temple ordinance work can be performed without delay. The ward record examination program has already proved its value: 78 percent of the sheets sent in by the program are accepted as accurate and complete, compared with 22 percent acceptance of sheets that have not been so examined. The value of the program will increase if bishops and high priests group leaders in all wards of the Church will plan, coordinate, and control this record examination work.

In genealogy, there is a need for all members to catch the “spirit” of the genealogical rules and standards.

If the examiners will teach correct procedures and will diligently help members to want to do the things required of them, the Saints will work untiringly to produce acceptable records. Once the Saints know and understand the rules and standards that are expected of them, they will abide by them.

Patience and tact on the part of the examiners, together with a true spirit of helpfulness, will insure that the spirit rather than the letter pervades the records examining program. “. . . for the letter killeth, but the spirit giveth life.” (2 Cor. 3:6.) The Apostle Paul did not intend to destroy the law in his writings to the Corinthian Saints. The laws of God cannot be

ignored or set aside. In a somewhat similar manner, the record examiners are not to set themselves up as censors to enforce the letter of the genealogical rules and standards, but they are to catch the spirit of the examining program and learn to be teachers and helpers, thus assisting the Saints in a true spirit of love so that correct and acceptable records will be compiled.

If the examiners will approach their assigned duties with a prayerful spirit, full of love for their fellow ward members and for the genealogical responsibilities placed on the Saints in the latter days, the program of ward record examination will succeed and become one of the greatest aids to speeding temple ordinance work that has been designed.

If the record examiners are occasionally invited into the ward priesthood executive meetings to explain to the priesthood leaders what the examining problems are, the priesthood leaders can help solve these problems with their quorum members. The high priests group leader is officially responsible for the quality of the work of the record examiners and should teach them to be *teachers* rather than *censors*.

Ward record examiners should make themselves available in weekly priesthood classes in MIA if requested by priesthood leaders to give special instruction or training. They are not to teach the classes or monopolize the time but are to aid the teachers in any way they can as requested by priesthood leaders.

Pedigree Referral Service (PRS) registrations should also pass through the record examination process before being submitted to the Genealogical Society. In such cases only one examiner need check the forms.



PRS forms ready for examination should be turned in to the ward high priests group leader for checking before being sent to the Genealogical Society.

The *Genealogical Instruction Manual* was prepared to assist members of the Church in the preparation of family group records to be submitted to the Genealogical Society for processing. This manual is to be considered a guide, for if records are prepared in accordance with these rules and procedures, they can clear through the processing procedure of the Genealogical Society without delay. The society does not reject sheets where only form errors are involved that do not affect the actual identification of the individual. Form errors, however, do slow down the processing and therefore result in delays in checking. For this reason, family group records submitted for processing should conform to the rules for recording that are contained in the instruction manual. It is the responsibility of the ward record examiners to encourage and teach ward members to conform to these standards. Where all entries on each family group record have been accurately recorded according to the outlined rules, the sheet can be passed without delay. Where the entries do not conform, the examiners should use this opportunity to teach the standards to the compilers and explain the advantages of adhering to the standards in future work.

Checklist of MUST Items

Following is a checklist of items that must appear on family group records before they can be approved by the ward record examiners:

1. *Identifying information for each individual listed*
 - a) Surname
 - b) Given name(s)
 - c) Sex
 - d) Date of birth (or christening)
 - e) Place of birth (or christening)
2. *Reference Information*
 - a) Source of information
 - b) Name and address of compiler
 - c) Family representative
 - d) Relationship

There should be few sheets submitted in which just the minimum amount of identifying information listed

above will be the *only* information on a family group record. *Only where information is not obtainable should it be omitted.* However, since ward record examiners are responsible for checking for clerical correctness only and are not to be judges of the research quality of the Saints, the only instance in which ward record examiners should reject sheets because of lack of information is if the above requirements are not met.

Also, sheets should be either typewritten or printed or written legibly in black or blue-black ink. Blue ink is not acceptable because it does not microfilm well. Only original sheets can be accepted. Carbon copies or sheets duplicated by photo processes interfere with processing procedures.

The examiners function as teachers and counselors as well as examiners. The Saints should be able to consult with them anytime, either in their homes, over the telephone, or at the ward. When examiners teach in a spirit of friendly cooperation, the Saints learn the required genealogical standards and rules for recording information. By taking time and effort to make necessary corrections, the Saints learn correct procedures and are not likely to make mistakes on future records.

When errors are discovered, the examiners attach notes to the sheets so that the compilers themselves can make the corrections. Examiners must never alter or mark the record sheets themselves. *Sheets with correction markings are acceptable.* It is not necessary for compilers to prepare sheets over again after examination unless the number of errors or type of errors is such that the sheets become illegible or difficult to interpret after correction.

The responsibility for preparing acceptable records is the obligation of the individual members of the Church. The Church has provided guidelines for acceptability of records, but the Saints themselves are responsible for following the established rules and standards. When stake, ward, and quorum leaders add their influence and encouragement to the ward record examiners as teachers, this portion of the work will flourish. A gentle word of explanation given to the Saints will encourage them to cooperate in producing a record that will be "worthy of all acceptance" before the Lord.



NESTING

Supper was ready to be put on the table except for the last-minute things. I looked at the kitchen clock, a museum-piece Mother had resurrected from a crumbling schoolhouse. More and more I was becoming aware of my mother, not as I had always considered her but as a woman, as a wife. Perhaps it was because I was beginning to examine my own potential in these areas.

The black, iron fingers of the clock pointed to 4:15. I removed my mother's apron with its voluminous pockets crammed with pins, rubber bands, clippings, and a PTA notice—all the things we had left lying about that Mother usually rescued.

As I went along the hall to the front door, I checked everything. It was in apple-pie order. I knew Mother would be pleased. She kept her house "picked up." It was much like the clock in the kitchen—old and polished and cared-for, but efficient and practical. Someday my house would be the same way, attractive but comfortable, and it would be built around my husband, as Mother's is built around Daddy.

I stood at the wide front door my great grandfather had hung, and watched my five-year-old brother, Walter, squatting at the far end of the porch. He was stroking the feathers of his drake and waiting for Mother to come home. I was concerned for my brother. I was 12 when he was born, and I still remember, uneasily, how difficult it is to have to move over. The sunlight cut across the porch and caught his coppery hair, falling in a mop across his forehead. He was so small and trusting and precious to me—but it

Which girl would he choose? One wanted to stay, the other to get away.

INSTINCT

BY DORIS S. PEET

hadn't been that way in the beginning. What a lot of growing had occurred inside me in five years to change my feelings so completely!

"Here they come," Walter shouted. "Jeannie, here comes Mama!" He streaked toward the car, his face shining in relief, and it dawned on me that Walter had only half-believed Mama would come back. He scuttled around the car like a beetle and climbed in, trying to touch her, but my father's anxious voice intervened.

"Wait, Walter," he said. "You'll hurt the baby."

Walter drew away, puzzled, I reached in and took the bundle, leaving Mother's arms free. My brother fled into them, and she held him tightly, whispering in his ear.

After dinner I washed Walter and had him put on clean pajamas. Then I took him to Mother's room. He walked softly, on tip-toe, his bony little body stiff. But when Mother opened her arms to him, he scampered across the room to her in record time. I laughed softly. Often in the two weeks just past, while Mother was in the hospital, I'd felt as though Walter were my little boy. Tonight it was the same way, and I felt a warm flood of love for him as I went down to tidy up the kitchen.

It was February, but the air was soft as spring. (Continued on page 558)

James A. Cullimore, new assistant to the Council of the Twelve, with his wife, Grace Gardner Cullimore. To the right are son, Kelvyn Henry Cullimore, second counselor of Oklahoma Stake, and daughters Luella C. Payne, wife of a bishop in Canada, and Nancy, a student at Brigham Young University. Elder Cullimore, an Oklahoma City businessman, is a former member of the priesthood general church welfare committee.



James A. Cullimore

BY ALBERT L. ZOBELL, JR.
RESEARCH EDITOR

● The newest assistant to the Council of the Twelve, who was sustained at the general conference on April 6, is James Alfred Cullimore, a dynamic leader who has spent his adult life as a businessman in the mission areas of the Church. Wherever his business life has taken him, his "Father's business" has also been an important part of his activity.

For nearly thirty years the Cullimore home has been in Oklahoma City. There he served as branch president for fourteen years, followed by nine years as president of the West Oklahoma District. He was sustained as the first president of Oklahoma Stake October 23, 1960, serving just two and a half months before being called as president of the Central British Mission on December 27, 1960. In January 1964 he was called to the priesthood welfare committee, and since then, during the two quarters of the year that are designated stake welfare conferences, he has left his home nearly every weekend to meet with the Saints in their conferences throughout the Church.

Elder Cullimore was born January 17, 1906, at Lindon (near Pleasant Grove), Utah, a son of Albert Lorenzo and Luella Keetch Cullimore. His great-grandfather had been an English convert to the Church in 1837, in the time and the area that Wilford Woodruff had phenomenal success in missionary endeavor. The family emigrated to the United States in 1850, and his great-grandfather Cullimore worked as a stone mason in Philadelphia to obtain money to come to Pleasant Grove the following year.

Elder Cullimore served as assistant scoutmaster at Lindon in 1924 before being called that December to the California Mission, where he labored in southern California as a district president. Having never been able to return to San Diego and the many scenes of his mission as a young district president, he was overjoyed to find that he was to be assigned to San Diego Stake welfare conference for April 16-17.

At Brigham Young University, where he was studentbody president, he courted Grace Gardner of



Spanish Fork, a daughter of Henry A. and Grace Brockbank Gardner. "My wife is the best part of our combination," he says. "She is now the stake Relief Society president in Oklahoma Stake." They were married in the Salt Lake Temple June 3, 1931, and traveled to New York City, where he had a scholarship for graduate studies at the New York University School of Retailing.

He began his long experience as a furniture buyer in 1932 with Gimble Brothers, New York City, and later held the same position with Mandel Brothers of Chicago. After a period in Sioux City, Iowa, he became the buyer and home furnishings merchandise manager for Browns in Oklahoma City in 1937. He entered business for himself in 1946.

Always active in the Church, he served as Timpanogos Stake Sunday School superintendent while a BYU student, as a district Sunday School board member in New York, and as branch president at Sioux City, before going to Oklahoma.

Over the years, unnumbered missionaries and servicemen found the Cullimore home always open to them, a place where they could always find a wonderful meal and good, strengthening conversation. He told them how he, too, had longed for a home in the stakes of Zion; but just as a stake was being organized in New York, he went to Chicago; and when a stake was considered there, his employment opportunities took him elsewhere. A stake was finally organized in Oklahoma City with him as its first president, but he was soon to be called to be a mission president in the British Isles.

During their early years in Oklahoma, the Cullimores had wondered if they should return to the West to rear their son and two daughters. World War II prevented such a move. While touring the Central States Mission after the war, Elder Joseph F. Merrill of the Council of the Twelve heard the problem and counseled: "This is where the Lord wants you. Teach your children well and then send them to BYU to school, and they will marry in the Church. Things will work out well for you."

Within days Elder Cullimore had leased a building in Oklahoma City and was on his way to opening his own furniture store. He had learned long ago that the Lord works in very natural ways and circumstances: if one plans well, he will succeed. The business was a great success at once, and he felt the promise of an apostle of the Lord had much to do with it.

Of the call to the Central British Mission in 1960, he says:

"In Oklahoma it was unusual for someone to be called on a mission and to leave a business for three years. People still talk about it; we received a great deal of favorable publicity. My call did much to contribute to the image of the Church in Oklahoma. And it made many strong business friends."

General conference was to open Wednesday, April 6, 1966. He had planned to miss the first day's sessions, but was to come by air on Friday for the weekend sessions. Tuesday afternoon, April 5, he received a long-distance telephone call that President McKay desired to see him immediately. There were no planes out of Oklahoma City that afternoon, but that evening he flew to Denver, where he stayed overnight. At five o'clock the next morning he was on a flight to Salt Lake City. There he heard President McKay say to him: "The Lord has revealed to me that you are to be an assistant to the Council of the Twelve."

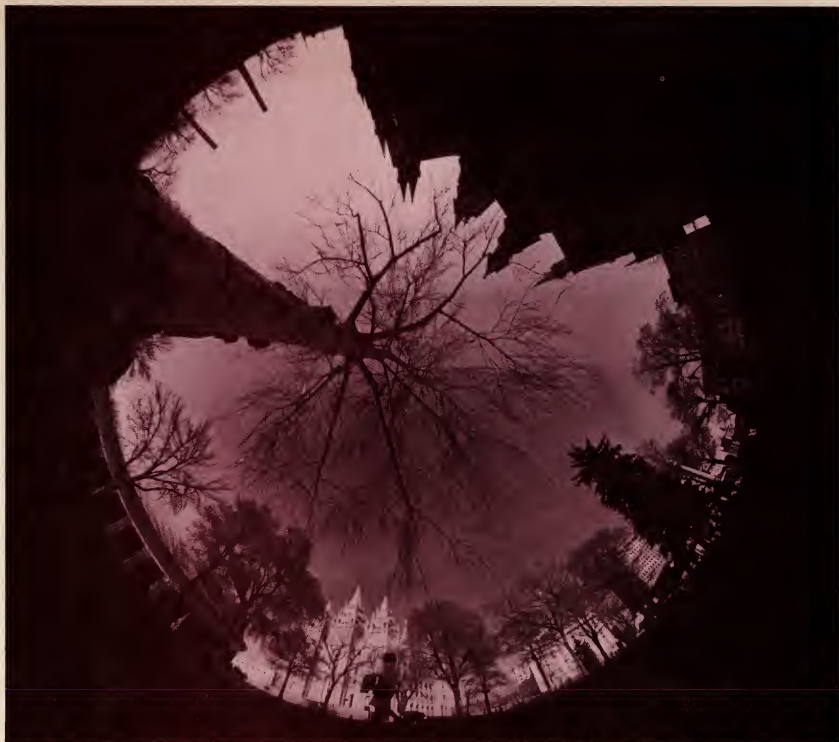
To hear such words! Only those who are called to such positions can understand his feelings at that moment.

He was sustained by the general conference at the morning session, April 6. President McKay set him apart April 8. His appointment brought to twelve the number of assistants serving. He is the twenty-second high priest called to serve in this capacity since assistants to the Twelve were first called at the April 1941 general conference.

The previous Sunday, Kelvyn Henry Cullimore, their son, had been sustained as a counselor in the Oklahoma Stake presidency. Their older daughter, Luella, is the wife of Bishop H. Dale Payne of the Calgary 3rd Ward, Calgary North Stake. Their younger daughter, Nancy, will be graduated from BYU this June.

"We have lived away from Utah a long time," states Elder Cullimore, a giant of a man by spiritual and all other measurements. "But it has been a choice experience. It has been a challenge to all of us, all of the time, to live up to our standards."

The Improvement Era joins the Church in welcoming Elder Cullimore to his new calling. The church membership will truly be enriched and blessed as he meets with them in their stake conferences and in his other assignments.



136th Annual GENERAL

Address delivered Saturday Morning, April 9, 1966

The Reality of the Resurrection

President David O. McKay

"... Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." (Mark 16:6.)

● My dear brethren and sisters, I commend to all the excellent sermon just delivered by one of the Presiding Bishopric of the Church, Bishop Simpson. I am grateful and happy to meet with you and worship with you this morning in this historic building in a

general conference of the Church.

I extend greetings and my blessings to you and to our vast audience of members and friends who are tuned in by radio and television. It is a joy and a privilege to be associated with you in this great latter-day work.

As I stand before you to give you a message regarding the resurrection of our Lord and Savior Jesus Christ, I pray for the blessings of the Lord, that he might uphold me, and that he may

enlighten our minds to see, and touch our hearts to feel more deeply than mere words can denote the significance of this message.

Throughout Christendom we are celebrating, this Eastertide, the greatest event of all history—the literal resurrection of Jesus Christ. For over four thousand years, man had looked into the grave and had seen only the end of life. Of all the millions who had entered therein, not one person



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had ever returned as a resurrected, immortal being. "There was in all earth's area, not one empty grave. No human heart believed; no human voice declared that there was such a grave—a grave robbed by the power of a Victor stronger than man's great enemy, Death."

It was, therefore, a new and glorious message that the angel gave to the women who fearfully and lovingly had approached the sepulcher in which Jesus had been buried: "... Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." (Mark 16:6.)

If a miracle is a supernatural event whose antecedent forces are beyond man's finite wisdom, then the resurrection of Jesus Christ is the most

stupendous miracle of all time. In it stand revealed the omnipotence of God and the immortality of man.

The resurrection is a miracle, however, only in the sense that it is beyond man's comprehension and understanding. To all who accept it as fact, it is but a manifestation of a uniform law of life. Because man does not understand the law, he calls it a miracle. There are many people who reject the reality of the resurrection of Jesus. They believe, or profess to believe, in the teachings of Christ, but do not believe in the virgin birth, nor in his literal resurrection from the grave; yet, this latter fact was the very foundation of the early Christian church. Even some of the religious leaders of the present day are claiming that Jesus is dead.

Someday man's enlightenment may bring the momentous event of the resurrection out of the dusk of mystery into the broad day of understanding.

Just recently a scientist, in speaking before a university audience, said, "Man has only begun the search. I cannot stop being amazed and reverent at the wonders of the Universe around me. It is hard to imagine that this just happened without the intervention of a power beyond man's comprehension. Anyone who denies the existence of a power beyond man's specific knowledge, lacks the necessary humility and objectivity which is vital for good scientific work." (Dr. Elie A. Shneour, quoted in *Church News*, March 12, 1966.)

Establish it as a fact that Christ did take up his body and appeared as a

glorified, resurrected being, and you answer the question of the ages: "If a man die, shall he live again?" (Job 14:14.)

That the literal resurrection of Christ from the grave was a reality to the disciples who knew him intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact; they knew because their eyes beheld, their ears heard, their hands felt the corporeal presence of the risen Redeemer.

Peter, the chief apostle, on the occasion when the eleven had met to choose one to take the place of Judas Iscariot, said, "Wherefore of these men . . . must one be ordained to be a witness with us of his resurrection." (Acts 1:21, 22.)

It always interests me to study about the class of men who surrounded the apostles at that time, from whom the apostles chose this special witness. They were men who had been "witnesses" of the resurrection. Only such a one was considered eligible and worthy to be chosen as one of the Twelve Apostles.

On another occasion Peter declared before their enemies, the very men who had put Jesus to death on the cross:

"Ye men of Israel, hear these words. . . This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:22, 32.)

Of the value and significance of the nearness and intimacy of the authors of the epistles, the author Beverly Nichols writes:

"[They] were within hailing distance, historically, of Christ; at any rate, when their ideas, which they afterwards transmitted to paper, were formed. The winds had hardly had time to efface the sacred print of his steps in the sands over which He walked. The rain had hardly had time to wash away, with its callous tears, the blood from the rotting wood of the deserted cross.

"Yet these men knew—I can't go on using the word 'believe,' which is far too vapid and colourless—that God had descended to earth in the shape of a certain man, that this man had met an obscene and clownish death, and that the grotesque mode of his dying had redeemed mankind from sin. They knew, moreover, that He had risen from the dead on the third day and ascended into heaven." (Beverly Nichols, *The Fool Hath Said* [New York: Doubleday, 1936], pp. 56-57.)

Nearness to the event gives increased value to the evidence given by the apostles. A deeper value of their testimony lies in the fact that with Jesus' death the apostles were stricken with discouragement and gloom. For two and one-half years they had been upheld and inspired by Christ's presence. But now he was gone. They were left alone, and they seemed con-

fused and helpless. Not with timidity, not with feelings of doubt, gloom, and discouragement is a skeptical world made to believe. Such wavering, despairing minds as the apostles possessed on the day of the crucifixion could never have stirred people to accept an unpopular belief and to die martyrs to the cause.

What, then, was it that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. "His promises had been kept, His Messianic mission fulfilled."

I urge all within the sound of my voice to consider carefully the testimonies of these eyewitnesses as recorded in the New Testament, whose honesty is not questioned even by skeptical criticism.

That the spirit of man passes triumphantly through the portals of death into everlasting life is one of the glorious messages given by Christ, our Redeemer. To him this earthly career is but a day and its closing but the setting of life's sun. Death, but a sleep, is followed by a glorious awakening in the morning of an eternal realm. When Mary and Martha saw their brother only as a corpse in the dark and silent tomb, Christ saw him still a living being. This fact he expressed in the two words: ". . . Lazarus slepeeth. . ." (John 11:11.)

If everyone participating in Easter services knew that the crucified Christ actually rose on the third day—that after having greeted others and mingled with others in the spirit world, his spirit did again reanimate his pierced body, and after sojourning among men for the space of forty days, he ascended a glorified soul to his Father—what benign peace would come to souls now troubled with doubt and uncertainty!

The Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, with James, and with all the other early apostles who accepted the resurrection not only as being literally true, but as the consummation of Christ's divine mission on earth.

Eighteen hundred years after Jesus died upon the cross, the Prophet Joseph Smith declared that the risen Lord appeared to him, saying: ". . . I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

Later, speaking of the reality of this vision, he testifies as follows: ". . . I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condem-

nation." (Joseph Smith 2:25.)

If Joseph Smith's testimony stood alone, it would be, as Christ said of his testimony when he spoke of himself, of no avail; but Jesus had God's testimony and that of the apostles. And Joseph Smith had other witnesses whose testimonies cannot be questioned. Three witnesses corroborated Joseph Smith's testimony, the truth of which was made known by the appearance to them of the Angel Moroni.

Confirming the irrefutable testimony of Christ's early apostles, The Church of Jesus Christ of Latter-day Saints proclaims the glorious vision of the Prophet Joseph Smith:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

In the light of such unimpeachable testimonies as given by the ancient apostles—testimonies dating from a few years subsequent to the event itself—in the light of that most marvelous revelation in this age of the living Christ, it seems difficult indeed to understand how men can still reject him and can doubt the immortality of man.

An unwavering faith in Christ is the most important need of the world today. It is more than a mere feeling. It is power that moves into action, and should be in human life the most basic of all motivating forces.

It was in this sense that an eminent doctor of medicine, who had but recently lost his mother in death, admonished his students to keep their faith. Said he, "Those of you who have discarded faith will live to regret it. There are times such as this when you lose a loved one by death that science is entirely inadequate. I commend you to think seriously about these matters. They give comfort and solace which can be obtained in no other way. Many have discarded religion because it appears unscientific. I believe you will find in the last analysis that Faith is scientific."

There is no cause to fear death; it is but an incident in life. It is as natural as birth. Why should we fear it? Some fear it because they think it is the end of life, and life often is the dearest thing we have. Eternal life is man's greatest blessing.

If only men would "do his will," instead of looking hopelessly at the dark and gloomy tomb, they would turn their eyes heavenward and know that Christ is risen!

No man can accept the resurrection and be consistent in his belief without accepting also the existence of a personal God. Through the resurrection Christ conquered death and became an immortal soul. "My Lord and my God" (John 20:28) was not merely an idle exclamation of Thomas when he beheld his risen Lord. Once we accept Christ as divine, it is easy to visualize his Father as being just as personal as he; for, said Jesus, "... he that hath seen me hath seen the Father. . . ." (John 14:9).

The Church of Jesus Christ of Latter-day Saints declares to all the world that Christ is the Son of God, the Redeemer of the world! No true follower is satisfied to accept him merely as a great reformer, the ideal teacher, or even as the one perfect man. The Man of Galilee is—not figuratively, but *literally*—the Son of the living God.

Belief in the resurrection connotes also the immortality of man. Jesus passed through all the experiences of mortality just as you and I. He knew happiness, he experienced pain. He rejoiced as well as sorrowed with others. He knew friendship. He experienced, also, the sadness that comes through traitors and false accusers. He died a mortal death even as you will. Since Christ lived after death, so shall you, and so shall I, and so shall your soldier boy who gives his life on the battlefield.

Jesus was the one perfect man who ever lived. In rising from the dead, he conquered death and is now Lord of the earth. How utterly weak, how extremely foolish is he who would willfully reject Christ's way of life, especially in the light of the fact that such rejection leads only to unhappiness, misery, and even to death!

No man can sincerely resolve to apply in his daily life the teachings of Jesus of Nazareth without sensing a change in his whole being. The phrase "born again" has a deeper significance than what many people attach to it. This changed feeling may be indescribable, but it is real. Happy is the person who has truly sensed the uplifting, transforming power that comes from this nearness to the Savior, this kinship to the living Christ. I am thankful that I know that Christ is my Redeemer.

When Christians throughout the world have this faith coursing in their veins, when they feel a loyalty in their hearts to the Resurrected Christ and to the principles connoted thereby, mankind will have taken the first great step toward the perpetual peace for which we daily are praying. Reject him and the world will be filled with hatred and drenched in blood by recurring wars.

Members of the Church of Christ are under obligation to make the sinless Son of Man their ideal. He is the one

perfect being who ever walked the earth; the sublime example of nobility; godlike in nature; perfect in his love; our Redeemer; our Savior; the immaculate Son of our Eternal Father; the Light, the Life, the Way.

As Christ lives after death, so shall all men, each taking that place in the next world for which he is best fitted.

The message of the resurrection, therefore, is the most comforting, the most glorious ever given to man, for when death takes a loved one from us,

our sorrowing hearts are assuaged by the hope and divine assurance expressed in the words: "*He is not here; he is risen!*"

With all my soul I know that death is conquered by Jesus Christ, and because our Redeemer lives, so shall we. I bear you witness that he does live. I know it, and I hope you know that divine truth.

May all mankind some day have that faith, I pray in the name of Jesus Christ. Amen.

Sunday Morning Session, April 10, 1966

"He Lives—All Glory to His Name"

President Hugh B. Brown
Of the First Presidency

● Many of the speakers during this conference have referred to the celebration of Easter and the resurrection of the Lord. Yesterday the President of the Church preached a powerful sermon on the fact of the resurrection of Christ. This morning we join with millions of people throughout the world in celebrating Easter in commemoration of this miraculous event. This is a time when we should re-examine and reaffirm our faith and rededicate our lives to Christ's service.

His birth into mortality and the details of his death and resurrection are well-attested facts of history. In addition to the New Testament story of these miraculous events, the scriptures, both old and new, abound with inspired predictions concerning his second coming.

Let us examine the basis of our faith as it is to be found in the Holy Bible and other sacred records and attempt to evaluate and coordinate the ante-mortal, the mortal, and the postmortal life of this transcendent personage.

The Apostle John tells us that the Word—which he identifies as the Savior—was with God in the beginning. This is a precise and unambiguous declaration, not only that he was with God in the beginning, but that he himself was invested with the powers and rank of godship and that he came into the world and dwelt among men. He was the Creator of all that is.

Jesus himself frequently referred to the fact of his preexistence. For example, he said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.)

And then in that greatest of all prayers, recorded in John 17:5, we find the poignant plea: "And now, O Father, glorify thou me with thine own self with the glory which I had

with thee before the world was."

At another time he chidingly spoke to his uncomprehending followers and said: "Doth this offend you?"

"What and if ye shall see the Son of man ascend up where he was before?" (John 6:61-62.)

These and other proofs of Christ's preexistence confirm our faith that all men had a spiritual existence before mortal birth and that the souls of all men are immortal. Obviously, if the spirit had an existence before the body was created, that spirit is capable of independent existence after the body dies.

The fact that he came forth from the tomb with spirit and body reunited was positively stated and demonstrated by the risen Lord when he appeared to his amazed apostles and said, "... handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)

This gives divine assurance that we too, through his atoning sacrifice, shall partake of the blessings of the resurrection. Hearken to his promise when he said,

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

And again, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

In these times of uncertainty, conflict, chaos, and confusion, where there is unprovoked aggression, attempted subjugation, and enslavement, when people are being denied their freedom and their liberties, and especially when whole nations of men, including some of the clergy, pride themselves on their atheism, deny the existence of

God, speak of Christ as a myth and of religion as an opiate, when increasing numbers of men are declaring that God is dead and others are asking whether he in fact ever lived—in times like these we must reexamine and re-emphasize our faith in Jesus the Christ, the Son of God, and conform our lives to his teachings and emulate his matchless example.

Indicative of the lack of faith, the confused and muddled thinking, and the dangerous teachings of some religious leaders, I quote from the February 22, 1966, issue of *Look* magazine (pp. 25-29):

"Last September, the Protestant Episcopal Bishop of California left on sabbatical for Cambridge University in England 'to find out what I really do believe.' . . .

"What he believes is hardly typical of a bishop. 'I've jettisoned the Trinity, the Virgin Birth and the Incarnation,' he told *Look* in his Cambridge flat recently. . . .

"The inquiry has inevitably led the Bishop to the enigma of Christ Himself. He sees Him not as Jesus among the lilies in a stained-glass window, but as a country carpenter turned itinerant preacher for three powerful years. . . .

"Cambridge University, where [the] Bishop . . . is staying, is the womb of what has been proclaimed—and condemned—as the 'new theology.' . . . Its innovators, mainly Cambridge dons, are reacting to a society throttled by secularism. Only ten percent of the English attend church. . . .

"The old theology starts with the divinity of Christ and tries to explain how God became man. The new theology starts with the only indisputable fact—that Christ was man—and tries to show how God acted through Him uniquely."

We reaffirm our faith in the Bible as the word of God. We believe in its

teachings, its doctrines, its definitions, and its revelations of an omnipotent, omnipresent, and omniscient God. The fact that man was created in his image confirms our faith that he is a living and personal God. He is our Eternal Father, the God of Abraham, Isaac, and Jacob, the Jehovah of the Old Testament, and the promised Messiah.

We proclaim the preexistence and divine nature of Jesus the Christ, the purpose of his earth life, the reality of his resurrection and ascension, and the certainty of his second coming as eternal and well-attested truths and prophetic promises. They have illuminating and inspiring significance for our troubled world. They are our heritage from the Judeo-Christian world, clarified and amplified by modern revelation.

They are relevant to our time. This is an age of conflict of ideology, a time of ferment in technology, a period of startling and revolutionary progress in science—an era when at last the means lie at hand to free mankind from the ancient shackles of pain and hunger, fear and war. But the true crisis of our times lies at a deeper level. All this freedom and so-called elbowroom only thrusts upon us with additional force the fundamental issues of our faith.

There must be a reaffirmation of the truths concerning the fatherhood of God, the godhood of Christ, and the brotherhood of man—truths for which the Savior lived and died. Brotherhood—love of God and fellowmen—will make men free and establish peace in a world that is threatened with a devastating and final war.

The truculent and blasphemous attempts of the Communists to erase Christ from their literature and to expunge all memory of him from the hearts and minds of men must fail, for as God made man in his own

image, so his image is indelibly stamped upon the souls of men, and instinctively they know that they are the immortal sons of God, predestined to be free. This inborn conviction accounts for the courageous and undiscourageable resiliency of many persecuted people.

The challenge of evil leading inevitably to chaos, confusion, and defeat tends to make the relevance of Christ's life and message more apparent, the application of his divine teachings more urgent, and eventual victory beyond question.

As Paul said, the time would come when "every knee should bow . . .

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10-11.)

A comprehensive knowledge of prophecy (which is but history foretold) and of history (which is often prophecy fulfilled) confirms the fact that God lives. From Genesis to Revelation, the Bible contains the continuing story of God's dealings with his universal family, his begotten children.

Christ came to earth and glorified the Father, finished the work that was given him to do, and at the end asked only that he be glorified with the Father with the glory that he had with him before the world was. (John 17:3-5.)

Christians everywhere should believe and be guided by the revelations of God given through his prophets, whether on the eastern hemisphere or in the western world. The peoples in the western world are they to whom he referred as "other sheep I have, which are not of this fold; they also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.)

The United States of America and her allies have been forced to take up arms in defense of liberty and freedom. The scriptures, both ancient and modern, justify defending the liberties and freedom of ourselves and our weaker neighbors.

The various presidents of the United States, regardless of party, have declared that we have no desire for territorial gain or acquisition nor the subjugation of weaker nations. We stand for freedom and liberty for all, together with the right of untrammelled self-determination—all in the interest of permanent world peace.

The President of the United States recently restated and underlined this policy and disclaimed any intent on the part of the United States to gain empire, bases, or dominion. This is in strict harmony with the word of God given to ancient prophets, some of whom were kings, generals, and leaders of armies.

We concur in what was said by



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one of them on the subject of freedom, as recorded in Alma 61:14:

"Therefore, . . . let us resist evil, and whatsoever evil we cannot resist with our words, yea, such as rebellions and dissensions, let us resist them with our swords, that we may retain our freedom, that we may rejoice in . . . the cause of our Redeemer and our God."

The gospel of Jesus Christ teaches the universality of God's concern for men and that obedience is a universal and fundamental law of progress, both temporal and spiritual. The aristocracy of righteousness is the only aristocracy that God recognizes. This leaves no room for self-righteous expressions in words or actions of being "holier than thou." There is a real unity in the human race, and all men have a right to equal consideration as human beings, regardless of their race, creed, or color.

For any church, country, nation, or other group to believe that it is the only people in whom God is interested or that it has special merit because of color, race, or belief, that they are inherently superior and loved by God, without regard to the lives they live, is not only a great and dangerous fallacy but is a continuing barrier to peace. This is demoralizing, whether it is the exploded and presumptuous myth of an Aryan race of supermen or disguised in more subtle forms. Let us steadfastly avoid such demoralizing arrogance.

The most important problem facing us in working out a long-range program for peace is a tolerant and sympathetic understanding between races and creeds. As Thomas Bracken wrote:

"O God, that men would see a little clearer,
Or judge less harshly where they cannot see!
O God, that men would draw a little nearer
To one another! They'd be nearer
Thee,
And understood."

("Not Understood. We Move Along Asunder." *Latter-day Saint Hymns* [1927], No. 352.)

It is regrettable that very few people in the world are free from the idea that they and their people and race are superior. The people on this continent were instructed that they should not hiss nor spurn nor make game of any remnant of the house of Israel, "for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn." (3 Nephi 29:8.)

We have fought two world wars and numerous other engagements to secure freedom and self-determination for ourselves and others, and yet we



Panoramic view of the Temple, Ensign Peak, Utah State Capitol, Relief Society Building. At right is site of planned Church Administration Building.

know the same old satanic forces are at work to destroy the peace and prosperity of the human family. We cannot have peace in the world until we have tolerance and understanding. The happiness we seek can only be found in righteousness, for wickedness never was happiness. There is no legitimate method of getting blessings.

We are reminded by one of the prophets that if men die in their wickedness, they will be cast off as to things that are spiritual and must be brought to stand before God to be judged of their works. If their works have been filthiness, they must be filthy, and if they be filthy, it must be that they cannot dwell in the kingdom of God; there cannot be any unclean thing enter into that kingdom. (1 Ne. 15:33-34.)

Having briefly considered then his preexistence, his mortal birth, his transcendent ministry, his crucifixion and miraculous resurrection and ascension, let us look to the future: is his work finished or is he still active and interested in the affairs of men? will he appear again on this earth?

The scriptures are replete with predictions and warnings concerning this event, but time will permit us to refer to but few of them.

Job said, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. . . ." (Job 19:25.)

And Isaiah promises, ". . . behold,

your God will come with vengeance, even God with a recompense; he will come and save you." (Isa. 35:4.)

In Malachi we read, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple. . . ." (Mal. 3:1.)

We find many references to his second coming in the New Testament. Near Bethany, at the time of the ascension of the Lord, a prediction was made by the angel: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

In Matthew 25:31 we read, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . ."

Luke tells us that great events shall precede his coming: "Nation shall rise against nation, and kingdom against kingdom:

"Men's hearts [shall fail] them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

"And then shall they see the Son of man coming in a cloud with power and great glory." (Luke 21:10, 26-27.)

And the Apostle Paul tells us in Thessalonians 4:16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. . . ."

The Savior himself on many occasions predicted his return to earth. In Matthew 16:27 we read, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

After referring to the signs that would precede his coming, he said, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:30.)

We humbly, but without any equivocation, add our own witness to the testimonies of the apostles and prophets of old that God is not dead but is gloriously alive, and that Jesus Christ not only did live, but that he still lives, that he is a personal being, that he will triumphantly come again with his resurrected, glorified body still bearing the marks of the crucifixion.

We humbly repeat what we often sing: "I know that my Redeemer lives! He lives, all glory to his name! He lives, my Savior still the same; O sweet the joy this sentence gives: 'I know that my Redeemer lives!'" to which I testify in the name of Jesus Christ. Amen.

"He Is Not Dead"

President N. Eldon Tanner
Of the First Presidency

● President McKay, my beloved colleagues, brothers and sisters, and all who are listening in, it is with a deep feeling of humility that I stand before you in this great conference today and participate with you as we commemorate the death and resurrection of our Lord and Savior, Jesus Christ, the Son of the living God.

The inspiring talks we have heard and the lovely music to which we have listened and the beautiful spirit that has pervaded this whole conference, I am sure, have touched our hearts and helped us to appreciate the great significance and sacredness of this occasion that we are commemorating today. The most important and most significant of all events that have happened in the history and life of mankind are the birth, life, death, and resurrection of our Lord and Savior, Jesus Christ, the Only Begotten of God the Eternal Father.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

The scriptures give us an accurate and dramatic account of how Christ went about doing good, healing the sick, making the blind to see and the lame to walk; how he was persecuted, tried, and sentenced to death; how he was betrayed; the agony he suffered before he was actually hanged on the cross. Yet in spite of all persecution and suffering, he said as he was hanged on the cross: "Father, forgive them; for they know not what they do." (Luke 23:34.)

And his last words before he died were: "Father, into thy hands I commend my spirit. . . ." (Luke 23:46.)

As the women, through their love, came seeking Jesus at the tomb, the most glorious of all messages was given to them by the angel who said: "He is not here: for he is risen, as he said." (Matt. 28:6.)

Then we have the irrefutable testimonies of Peter and John and the other apostles and many others who saw him and talked to him after his resurrection and were instructed by him, both in the Old World and on this the American continent.

I say to the world as the late President J. Reuben Clark, Jr., said in his closing words to a large group of business leaders at a dinner given in his honor in New York City:

"For us Christians he is the Christ, the Only Begotten Son of the Living God, the Creator under God, of the earth, the Redeemer of the world, our Savior, the First Fruits of the Resurrection, which comes to all born into this earth, believer and unbeliever alike, the only name under heaven given among men, whereby we must be saved." (J. Reuben Clark, Jr., *Behold the Lamb of God*, p. viii.)

Today, while we in The Church of Jesus Christ of Latter-day Saints, together with millions of others throughout the world, believe in God the Eternal Father and in his Son, Jesus Christ, and in the Holy Ghost, there are those who are trying to convince the world that God is dead. Some claim to be Christians, yet atheists, and claim that God died in Christ.

This theory is not new, but it is more serious and probably worthy of our attention because the argument is originating within Christendom and is being argued by intellectuals, theologians, teachers of the seminaries in universities, ministers, and bishops who preach it from the pulpit and pertrate it in books and magazines. The seriousness of the claim that God is dead is also emphasized by conditions in the colleges in America today. In Cornell University's Value Study, the researchers found *little or no evidence of absolute conviction or adherence*, and ended by calling student belief "secular religion."

In the *Weekly Religious Review*, we read: "It is a serious theological matter, though not without its comical aspects, all of a sudden seminary professors are popping up in every country, it seems, saying: 'We simply must stop believing in God.' Faith, they say, wagging their heads at their students, is no longer possible." (*Weekly Religious Review*, No. 266, November 19, 1965, p. 1.)

It is significant to note that many of America's colleges were originally founded by religious groups for religious purposes. During most of the nineteenth century they were centers of religious activity, but in this century there has been a radical shift toward religious neutralism among academic leaders. Thus the student of traditional faith may discover that his cherished convictions are ignored, dismissed, and silenced or questioned by another standard of belief. Their decline in a secular environment, intel-

lectually and morally, is rapid and not infrequently disastrous.

In order to help our students meet this trend, The Church of Jesus Christ of Latter-day Saints has the policy of establishing seminaries and institutes near every high school and university where there are sufficient of our students to justify it. I would encourage parents to have their children attend schools where these facilities are available. These people who profess and promote the "God is dead" theory say that it is old-fashioned to believe in God and warn that unless Christians bring their faith into line with modern knowledge, Christian faith itself will be abandoned. Can you think of anything more abhorrent than to claim that we should seek to make God acceptable to man rather than to try to bring man back to God?

The promise given by God to Israel as found in Deuteronomy is worthy of our very careful attention:

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice;

" . . . he will not forsake thee." (Deut. 4:29-31.)

When you read the prayer offered by Jesus Christ in the Garden of Gethsemane, as he left his three apostles, "and he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39), is there any doubt in your mind that he was talking to his Father, that he knew God lived?

Then as he reported to his Father in that beautiful prayer recorded in John 17: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

"I have glorified thee on the earth: I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:1-5.)

Can anyone believe in Christ, accept his words, and doubt that God lives, that he stands ready to hear and answer prayers, and that he is the Father of Jesus Christ?

Let us consider Joseph Smith's own words as he tells of his experience when he went to God in prayer after reading in James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

Joseph says: "At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ask of God, concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt." (Joseph Smith 2:13-14.)

As a result of this earnest and sincere prayer, he had a visitation that gave further evidence in this dispensation of the reality of the Father and the Son. He records: "When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

In spite of all these examples of the force of prayer, much doubt seems to exist in the world today; therefore, it is evident that somewhere along the line the churches have lost touch with the twentieth century. Could this be because they have lost touch with God and have been led by blind guides? If so, there is good reason, as all seem to agree, why the old forms must be changed and for us to return to God.

To help us understand how prevalent this need is and how important it is for all people individually to acknowledge and return to God, I should like to refer to one source of evidence that might be helpful.

During the last decade, an average of about 10,000 young men have been acting full-time in a religious peace corps throughout the world. They are our Mormon missionaries. They spend a good part of every day in person to person contact with all the world's culture—the church and the unchurched, the high and the low, the Christian and the non-Christian. They meet millions of people in their homes and in makeshift settings, at which time they discuss God and prayer.

As these missionaries kneel with their new-found friends in prayer and teach them to pray, they pour out their hearts to the Lord in all humility. They find that prayer has become as meaningless to many people as the purpose of life has become meaningless. They find that few pray in any satisfying or in any effective way. They

find that very few have any form of family prayer. It is appalling to find how few people feel that they are really praying to a living God or have any clear expectation of what the result might be. In fact, if they believe in God, they admit they believe in a kind of God and in a kind of religiousness, but to actually talk to God is foreign to them.

Many say: "Praying is listening to music or responding to nature."

Others say: "I have my own kind of prayer."

And still others say: "Prayer at its best is just silence—seeking nothing, expecting nothing."

The most difficult problem the missionaries have is to get the people whom they are trying to teach to kneel down and actually pray with them. This attitude toward prayer is clearly pointed out in a report of a recent survey of one of the outstanding centers of religion in the United States.

All of the students here are preparing either for teaching or ministerial careers in religion. The survey showed that only 9 percent of them reported having any significant prayer life. The others said "None" or "Almost none," yet all said they were deeply religious and cared to help others become so.

If these cases are typical, one must come to the conclusion that the world has reached the point at which they think of God, whatever God is, as a kind of being who makes prayer meaningless, or something to which one cannot go for guidance, strength, and comfort.

These Mormon missionaries of whom I spoke have had some very outstanding and encouraging experiences with those who have learned to pray to a living God. They have seen hundreds of thousands of them come alive to reality.

One outstanding businessman, when asked how he happened to become interested in the Church, said to me personally: "When I knelt with those boys and heard them pray, I knew that they knew to whom they were speaking." He went on to say that as he became interested, he too began to pray to a living God and proved without doubt the statement of Moroni wherein he said:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moro. 10:4.)

Nothing can bring a greater feeling of joy and peace and satisfaction and security to us than to know that God is present and interested in us. This changes the outlook and the lives of the people when they have discovered or rediscovered that prayer is a vital, vibrant link. Then their lives become meaningful, and the change is evident to all.

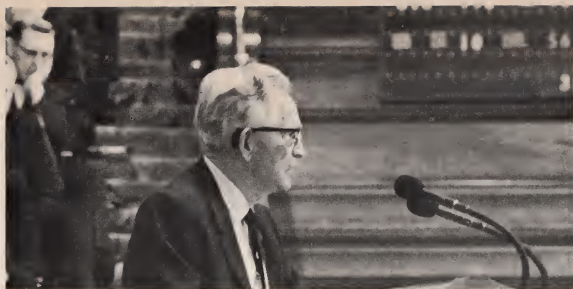
As these people who now know through prayer that God lives try to explain their attitude toward prayer before they met the missionaries, it brings us to one conclusion, and that is that men were deadened toward God, and not that God is dead. Until they are conscious of a living God to whom they can go, the gospel means very little to them.

The issue, then, becomes quite clear; that it is not what kind of God man can believe in, but what kind of man does the living God reach. One able theologian makes this profound statement:

"It may be that the funeral that is now being held in some churches is not for a God who had died, but for



Popular meeting place of old acquaintances is Seagull Monument. This year's weather, despite a few traditional conference showers, allowed much between-session mingling.



a God who was never alive, whom it was blasphemy to worship, and is now folly to mourn. Before such a God one can pray himself to death—in vain."

For those who have been worshipping an unknown God, or idols of some kind or other, the crumbling of these gods or idols may be a good thing, providing the worshipers can see beyond the idols. It may be that our cultures in the twentieth century are so sick and tired of false prophets that many are not interested in or capable of listening to true ones and, in fact, not capable of acknowledging that there ever were true prophets. Therefore, they feel no relationship to God and no need of calling on him. This in itself is a most serious situation indeed.

There surely can be no real comfort in what is called an atheistic religion. Imagine a religion in which one can only think of a God who is formless, faceless, and heartless, who makes no demands, who has no consequences, who takes no role in any of the real battles of life except (as some kind of metaphysical Atlas) to provide the ground of battle.

What can a man expect of God, or how can he expect God to reach him, if he is convinced that the only proof of God's reality is his total absence or if he has a hundred reasons why divine revelation, if it came, would not be divine and not be revelation?

In referring to these conditions in the world today, the eloquent Rabbi Abraham Joshua Heschel says:

"I speak as a person who is often afraid and terribly alarmed lest God has turned away from us in disgust and even deprived us of the power to understand his word. Some of us are like patients in the state of final agony, who scream in delirium: The doctor is dead! The doctor is dead!" (*Union Theological Seminary Quarterly*, January 1966.)

In order for life to have a purpose, and for us to know where we came

from and why we are here and what our future might hold, it is necessary that we be willing to admit the possibility that God does exist, that his absence is not his will, but our lack of will or our unwillingness to reach, to listen, and to respond.

All down through the ages the prophets have borne testimony that they have talked with God, that they have received instructions and been led by him. This applies to prophets in varying conditions, in different countries, and at different times, including our own. Also, hundreds of thousands of individuals scattered throughout the world today can and do bear testimony that their prayers have been answered in many ways.

What a beautiful sight and experience and what a great privilege and blessing it is for a family to kneel down together in family prayer and talk to God, knowing that he is there, that he will hear and answer their prayers. The value of such a prayer and the influence it has on the individuals who kneel in that prayer, from the father and mother to the youngest child, cannot be measured.

I remember so well as we knelt in family prayer how Father used to talk to the Lord as one man would talk to another, how he expressed his gratitude for his blessings, and how he prayed for the welfare of his family, and how he pled for wisdom and knowledge and courage and strength for all of us to do the right.

He who made us wants us to succeed and stands ready to answer the call. As the Lord said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . ." (Matt. 7:7.)

But as President McKay said at October conference, you must knock, you must ask, and you must seek. The question as to whom can the Lord reach may be answered in the following description given by a young man of a prayer offered by another man. He said:

"I had heard men and women pray

[before] . . . from the most ignorant, both as to letters and intellect, to the most learned and eloquent, but never until then had I heard a man address his Maker as though He was present listening as a kind father would listen to the sorrows of a dutiful child. [He] was at that time unlearned, but that prayer, . . . to my humble mind, partook of the learning and eloquence of heaven. There was no ostentation, no raising of the voice as by enthusiasm, but a plain conversational tone, as a man would address a present friend. It appeared to me as though, in case the veil were taken away, I could see the Lord standing facing His humblest of all servants I had ever seen. Whether this was really the case I cannot say; but one thing I can say, it was the crowning, so to speak, of all the prayers I ever heard.

This is a description of Joseph Smith by Daniel Tyler, then in his teens, on hearing Joseph, age 30, in Kirtland, Ohio. (*The Juvenile Instructor*, Vol. 27, pp.127-8.)

Prophets, whether in ancient or modern times, prayed to a God who was alive. For them he is alive and present. He acts, he moves, he informs, he intervenes. He transmits knowledge and power. He is not just ultimate, he is intimate. He is a person. He is a jealous God.

I should like to bear my personal testimony to everyone under the sound of my voice today that I know as I know I live that God lives, that he does hear and answer prayers. When as members of the First Presidency and Council of the Twelve we meet in the temple and join in prayer, he who is mouth actually speaks to the Lord, expressing our gratitude, our concern, asking for strength and wisdom and inspiration. And I wish to bear testimony that I have seen these prayers answered many times.

I know of no greater blessing that I enjoy than to know that I can go to God the Eternal Father in humble prayer, knowing that he is there as a living, personal God. I appeal to all of you who have any doubt in your mind that you accept the words of Jesus Christ himself and of the prophets of every dispensation who have said that God lives, that he is the Creator of mankind, in whose image we are made. Through accepting the gospel as given by Jesus Christ and in going to God in all humility, our prayers will be answered, our success will be greater, our lives will be happier; and through the resurrection of Jesus Christ we may go forward confidently toward immortality and eternal lives into the presence of God the Eternal Father.

May we all prepare ourselves for these blessings, I pray in the name of Jesus Christ. Amen.

The Signs of the Lord's Coming

President Joseph Fielding Smith

Of the First Presidency and President of the Council of the Twelve

● My dear brethren and sisters, I am very thankful to be here with you at this, the 136th Annual General Conference of The Church of Jesus Christ of Latter-day Saints, and I pray that I shall say something that will be for the upbuilding of the kingdom of our Father and for the benefit of those who are listening. I would like to speak on "The Signs of the Lord's Coming," and I pray that he will direct me in what I say.

Many things have taken place during the past one hundred and thirty-six years to impress faithful members of the Church with the fact that the coming of the Lord is near. The gospel has been restored. The Church has been fully organized. The priesthood has been conferred upon man. The various dispensations from the beginning have been revealed and their keys and authorities given to the Church. Israel has been and is being gathered to the land of Zion. The Jews are returning to Jerusalem. The gospel is being preached in all the world as a witness to every nation. Temples are being built, and ordinance work for the dead, as well as for the living, is performed in them. The hearts of the children have turned to their fathers, and the children are seeking after their dead. The covenants which the Lord promised to make with Israel in the latter days have been revealed, and thousands of gathered Israel have entered into them. Thus the work of the Lord is advancing, and all these things are signs of the near approach of our Lord.

Jesus said the Jews would be scattered among all nations and Jerusalem would be trodden down by the Gentiles until the times of the Gentiles were fulfilled. (Luke 21:24.) The prophecy in Section 45, verses 24-29, of the Doctrine and Covenants regarding the Jews was literally fulfilled. Jerusalem, which was trodden down by the Gentiles, is no longer trodden down but is made the home for the Jews. They are returning to Palestine, and by this we may know that the times of the Gentiles are near their close.

The words of the prophets are rapidly being fulfilled, but it is done on such natural principles that most of us fail to see it. Joel promised that the Lord would pour out his spirit upon all flesh: the sons and daughters

should prophesy, old men should dream dreams, and young men should see visions. Wonders in heaven and in the earth would be seen, and there would be fire, blood, and pillars of smoke. Eventually the sun is to be turned into darkness and the moon as blood, and then shall come the great and dreadful day of the Lord. Some of these signs have been given; some are yet to come. The sun has not yet been darkened. We are informed that this will be one of the last acts just preceding the coming of the Lord.

One wonders if we are not now seeing some of the signs in heaven—not all, for undoubtedly some of them will be among the heavenly bodies; such as the moon and the sun, the meteors and comets, but in speaking of the heavens, reference is made to that part which surrounds the earth and which belongs to it. It is in the atmosphere where many of the signs are to be given. Do we not see airships of various kinds traveling through the heavens daily? Have we not had signs in the earth and through the earth with the radio, railroad trains, automobiles, submarines, and satellites, and in many other ways? There are yet to be great signs: the heavens are to be shaken, the sign of the Son of Man is to be given, and then shall the tribes of the earth mourn.

Among the signs of the last days was an increase of learning. Daniel was commanded to "... shut up the words, and seal the book [of his prophecy], even to the time of the end: [and in that day] many shall run to and fro," said he "and knowledge shall be increased." (Dan. 12:4.) Are not the people "running to and fro" today as they never did before in the history of the world? Go to the Bureau of Information and ask there how many tourists visit Temple Square each year. Make inquiry at the various national parks, at the bus, railroad, and steamship companies; learn how many are running to Europe, Asia, and all parts of the earth.

Are we not, most of us, running to and fro in our automobiles seeking pleasure? Is not knowledge increased? Was there ever a time in the history of the world when so much knowledge was poured out upon the people? But said to say, the words of Paul are true—the people are "ever learning and never able to come to the knowledge

of the truth." (2 Tim. 3:7.)

Have you ever tried to associate the outpouring of knowledge, the great discoveries and inventions during the past 136 years, with the restoration of the gospel? Do you not think there is some connection? It is not because we are more intelligent than our fathers that we have received this knowledge, but because God has willed it so in our generation! Yet men take the honor unto themselves and fail to recognize the hand of the Almighty in these things.

America was discovered because the Lord willed it. The gospel was restored in America, rather than in some other land, because the Lord willed it. This is the land "shadowing with wings" spoken of by Isaiah that today is sending ambassadors by the sea to a nation scattered and peeled, which at one time was terrible in the beginning. (Isa. 18:1-2.) Now that nation is being gathered, and once again they shall be in favor with the Lord.

Have we not had numerous rumors of wars? Have we not had wars, such wars as the world never saw before? Is there not today commotion among the nations, and are not their rulers troubled? Have not kingdoms been overturned and great changes been made among nations? The whole earth is in commotion. Earthquakes in divers places are reported every day. I took the liberty to call Dr. Melvin Cook and have him get for me some facts about how many earthquakes we have now. He quotes from a recent book (*Earthquakes and Earth Structure*) by John H. Hodgson (who is chief, Division of Seismology, Dominion Observatory, Ottawa) the following: "The way the numbers [of earthquakes] go up as the magnitude goes down makes it easy for us to accept the estimate that, if all earthquakes down to zero magnitude could be detected, the number would be between one and ten million each year." Then he goes on to say that there are about 2,000 earthquakes each year with the magnitude between 5 and 6 and about 20,000 between 4 and 5; therefore it looks as if there are around 20,000 earthquakes a year that could be damaging if they occurred in populated areas. The other signs given by the Lord have been seen or are at our doors. We know this to be the case both from observation and from the predictions of the prophets. Elijah, 130 years ago, told Joseph Smith that the great and dreadful day of the Lord was near, "... even at the doors." (D&C 110:16.)

Yet the old world goes on about its business paying very little heed to all the Lord has said and to all the signs and indications that have been given. Men harden their hearts and say "... that Christ delayeth his coming until

the end of the earth." (D&C 45:26.)

They are "... eating and drinking, marrying and giving in marriage ..." according to the customs of the world, not of God, without one thought that the end of wickedness is near. Pleasure and the love of the world have captured the hearts of the people. There is no time for such people to worship the Lord or give heed to his warnings; so it will continue until the day of destruction is upon them.

At no time in the history of the world has it been more necessary for the children of men to repent. We boast of our advanced civilization, of the great knowledge and wisdom with which we are possessed; but in and through it all, the love of God is forgotten! The Lord, as well as Elijah, gave us warning, as did also Joseph Smith. The Lord said: "For behold, verily, verily, I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory."

"And it shall be a great day at the time of my coming, for all nations shall tremble.

"But before that great day shall come, the sun shall be darkened, and the moon be turned into blood; and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked." (D&C 34:7-9.)

If the great and dreadful day of the Lord were near at hand when Elijah came 130 years ago, we are just one century nearer it today. But some will say: "But not Elijah, you are wrong! Surely 130 years have passed, and are we not better off today than ever before? Look at our discoveries, our inventions, our knowledge, and our wisdom! Surely you made a mistake!" So many seem to think and say, and judging by their actions they are sure, that the world is bound to go on in its present condition for millions of years before the end will come. Talk to them; hear what they have to say—these learned men of the world. "We have had worse times," they say. "You are wrong in thinking there are more calamities now than in earlier times. There are not more earthquakes, the earth has always been quaking, but now we have facilities for gathering the news which our fathers did not have. These are not signs of the times; things are not different from former times." And so the people refuse to heed the warnings the Lord so kindly gives to them, and thus they fulfill the scriptures, Peter said such sayings would be uttered, and he warned the people. (2 Pet. 3:3-7.) In this warning Peter calls attention to the destruction of the world in the flood and says that at the coming of Christ—which scoffers would postpone or deny—there shall come another cleansing of the earth, but the second

time by fire. Is not the condition among the people today similar to that in the days of Noah? Did the people believe and repent then? Can you make men, save with few exceptions, believe today that there is any danger? Do you believe the Lord when he said almost 135 years ago: "For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion." (D&C 1:35.)

"And behold, and lo, I come quickly to judgment, to convince all of their ungodly deeds which they have committed against me, as it is written of me in the volume of the book." (D&C 99:5.)

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

"And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the in-

habitants of the earth." (D&C 1:12-13.)

"Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled." (Joseph Smith 1:34.)

Shall we slumber on in utter oblivion or indifference to all that the Lord has given us as warning? I say unto you, "Watch therefore: for ye know not what hour your Lord doth come.

"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

"Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." (Matt. 24:42-44.)

May we heed this warning given by the Lord and get our houses in order and be prepared for the coming of the Lord, I humbly pray in the name of Jesus Christ our Redeemer. Amen.

Missionary Work—Our Way of Life

Bernard P. Brockbank

Assistant to the Council of the Twelve

● Brothers and sisters, it is good to be in this historic Tabernacle in general conference—to be here near the mountain of the Lord's house in the tops of the mountains.

The spires of the temple capped with the Angel Moroni are one of the landmarks of the restoration of the Church and gospel of Jesus Christ through heavenly messengers here on this earth. As you know, the facade of the Mormon Pavilion at the New York World's Fair was a replica of the front of the Salt Lake Temple. Many visitors commented on its beauty and religious significance. It served as a beacon and a magnet to draw millions of people to the pavilion.

We found after visiting with millions of visitors at the Mormon Pavilion that many were sincerely seeking for greater light and knowledge relative to God's plan of life. Many wanted to know more about a living, personal God and about a living, personal Jesus Christ. They seemed hungry and anxious to hear the teachings of the Savior as they were taught and lived by him. They wanted to hear the doctrines of the holy scriptures as given by the ancient prophets, apostles, and Jesus Christ.

The main exhibit at the pavilion was the missionaries. The priesthood and the Holy Ghost were manifest to tens of thousands through the spirit,

love, and dedication of the missionaries. Many visitors left their comments.

A Catholic said: "There should be more young men like this called all over the world. This is the most instructive religious pavilion at the fair. I'm impressed with so many young men knowing the truth."

A Baptist said: "Words fail to describe the beauty seen here. I wish every faith had as much conviction and such dedicated young people with the ideals of the spirit. There is hope for the future through your young people."

The Mormon Pavilion with its achievements is one of the greatest, most far-reaching missionary ventures of our time. We learned many lessons from the visitors at the pavilion; and if the lessons are fully used, they will help to bring into reality one of the great requests of our prophet, President David O. McKay. He requested that every member be a missionary and that each member bring one or more persons into the Church each year.

The Lord said in modern-day revelation, "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor." (D&C 88:81.)

I have asked hundreds of members if they would like to bring someone into The Church of Jesus Christ of

Latter-day Saints, and each said, "Yes"; but year after year passes, and they do not accomplish their desire. Only a very small percent of the Saints bring one or more converts into the Church each year. We have more than one million possible members who would like to help in reaching and teaching their friends, who would like to bring someone into the Church each year.

We are in the process of creating and setting up similar exhibits to those used at the Mormon Pavilion in each of the church bureaus of information where space is available. In the areas such as Salt Lake City the local missionaries and the Saints will be able to bring their friends and neighbors to the Salt Lake Temple Square Bureau of Information and there, with the help of visual aids, teach them the restoration of the gospel and bring their friends to a knowledge of the Church of Jesus Christ. The exhibits will be built around the teachings and doctrines as taught and exemplified by the Savior. It has always been most interesting to me to know that Jesus not only taught his plan of life and salvation, but he also set the example and requested that we follow him. This leaves little room for private interpretation.

Missionary Saints through the help of the exhibits will be able to encourage their friends and neighbors to turn to the God-inspired scriptures to seek and find the true gospel through the recorded message that our Father in heaven has left here on the earth for us.

The exhibits will start with the creation of man in the image and likeness of God.

The ancient prophets will be shown as God and heavenly messengers appeared and directed them in the Lord's program.

The teachings and examples of Jesus Christ will be shown through murals and various visual aids, such as Jesus setting the example for proper water baptism, and all Christians will be encouraged to know and follow his example.

Jesus called, ordained, and built his Church around Twelve Apostles. Through visual aids and the spoken word, we will encourage the people to know that apostles are an essential part of Jesus Christ's Church.

The apostasy from the teachings of Jesus Christ will be shown through visual aids. Men have changed the concept of God and Jesus Christ. Some have even gone so far as to say that God is without body, parts, or passions. Men changed the baptism of Jesus. Men discontinued the Twelve Apostles. The Melchizedek Priesthood was changed. Tithing was discontinued among many. And many other changes

were made that time will not permit to bring to our attention.

We will show through visual aids the First Vision and the restoration of the Church and the teachings and plan of life as given by the Savior.

The same film on eternal life that was shown at the pavilion will be used. I would like to quote a statement by Norman Vincent Peale regarding the film. He said, "The film told the story of where we came from, why we are here, and where we are going." He added, "The film motivated one to want to make the most of earth life, and the last two minutes of the film were the most touching, the most inspirational, and most revealing of any two minutes of a film I have ever seen in my entire life."

He also said, "I don't know the name of the character-actor who was the grandfather, but when he died and entered the eternal existence, bewilderment and wonder were written on his face. All of a sudden, he caught a glimpse of his wife from whom he had been parted. She ran to him and threw her arms around him. Then came his brothers, sisters, mother and father, aunts, uncles, grandparents, and all who were near and dear to him on earth. Surrounded by those who loved him, the camera gave us a close-up of his face, whereon was written radiant, exultant joy. I have never seen such a character portrayal, nor such a beautiful scene. Out of this film, I learned two things: (1) an entirely new concept of the purpose of life and its connection with the eternities, and (2) an entirely new concept of the importance of the family in connection with the eternities." (Interview with T. Bowring Woodbury and Norman Vincent Peale, May 20, 1964.) Our

family program is one of our great missionary tools.

We hope that many exhibits will be created to assist the Saints and the missionaries to teach and love their neighbors and friends into the Church. We hope that it will be possible to have similar portable exhibits that can be attractively set up in the cultural halls and stake centers of the Church. They would run for a week or ten days, and the missionaries and Saints can bring their friends and neighbors. The World's Fair film on eternal life could also be shown as part of this exhibit.

With sufficient bureaus and portable units we should be able to have a half million Saints and missionaries participate. Can you picture a half million Saints with the help of the Lord teaching their friends and neighbors about the restoration of God's program through a prophet of God and teaching them to see the plan of life as taught by the Savior and not the plan that has been changed and corrupted by men?

The religious unrest in the world today is causing the honest in heart to seek and look for the living God. Many of our friends and neighbors are waiting to hear and know God's program for man.

Fellow Saints, you who have a testimony that God lives, that Jesus Christ lives, and that God's plan of life is essential for entrance into the kingdom of heaven, you have a responsibility to warn your neighbors. In my humble opinion the greatest potential missionary power and force of this Church is vested in the Saints. May we follow our Prophet and teach our friends and neighbors. I pray in the name of Jesus Christ. Amen.



Television cameras zoom in on the General Authorities, transmitting their messages throughout North America. WRUL radio beamed the addresses worldwide.

The Second Coming

Sterling W. Sill
Assistant to the Council of the Twelve

● My brothers and sisters, I appreciate very much this privilege of having a part with you in this great general conference of the Church. As important ideas are held up before our minds, we are helped to follow more fully that divine instruction that "man shall not live by bread alone." (Matt. 4:4.) It is desirable at all times that we should live by the word of the Lord, but this applies particularly to us, as our age is the most important and the most exciting that the world has ever known. Our forefathers lived on a flat stationary earth and plowed their ground with a wooden stick. But we live on an earth of power steering, jet propulsion, and atomic power, and we need personality and character qualities to match the times. Great events are now taking place at breathtaking speed in fulfillment of the word of the Lord to Daniel, twenty-five centuries ago. Concerning our day, he said, "But thou, O Daniel, shut up the words, . . . even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12:4.)

Certainly the knowledge explosion of our day furnishes a literal fulfillment of this prophecy before our own eyes. It is interesting to remember that George Washington rode to his inauguration in a chariot drawn by horses, but two thousand years earlier, Julius Caesar had gone to his Roman capital in exactly the same way. Little or no change had taken place in all of that long period. When I was born, the Wright Brothers had not yet made their famous maiden 60-foot flight at Kill Devil Hill. During the first part of our century we had no guided missiles, no space travel, no automobiles, no radios, no television, no movies, and no atomic bombs. And most of the world's work was then still being done by the muscle power of men and animals. However, the ancient prophets have known a great deal about our age of miracles for many centuries.

Moses was permitted to see the history of our earth from its beginning to its end. (Moses 1:8.) Much of the writings of Isaiah concerns our own day, though he seemed a little bit surprised when he looked out of his window into the future and exclaimed: "Who are these that fly as a cloud, and as the doves to their windows?" (Isa. 60:8.) Foreseeing our day, the prophet Habakkuk said, "Their horses

also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from afar; they shall fly as the eagle that hasteth to eat." (Hab. 1:8.) And Nahum gives a clear mental view of one of our night scenes when he said: ". . . the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken."

"The chariots shall rage in the streets, they shall justle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings." (Nah. 2:3-4.)

The important world events all seem to have been foretold. The people of Noah's day were warned about the flood, and God made known to Sodom and Gomorrah that their evil would draw a rainstorm of fire and brimstone from heaven. Jesus warned Jerusalem of its impending doom and foretold his own death. He announced the apostasy from God and foretold the dark ages that would follow the Savior's rejection.

But one of the most important events on the divine timetable of the world's future is the glorious second coming of Jesus Christ. This will probably be the most momentous happening ever to take place in the history of the world. The most often mentioned event in the entire Bible is that wonderful, yet awful experience that we will have when Jesus Christ shall come to judge our world. There are many important gospel doctrines mentioned in the Bible only briefly, and some not at all. The new birth is mentioned in the Bible nine times; baptism is mentioned 52 times, repentance is mentioned 89, but the second coming of Christ is mentioned over 1,500 times in the Old Testament and 300 times in the New Testament. If God thought this subject that important, he must have wanted us to do something about it. The Holy Bible forecasts events before they happen, and much of our history has actually been written down before it occurred. The Bible accurately predicted Christ's first coming in every detail, hundreds of years in advance. It revealed that he would come from the tribe of Judah (Mic. 5:2; John 7:42), that his birthplace would be Bethlehem (Mic. 5:2; John 7:42), that he would be born of a virgin (Isa.

7:14), that he would flee into Egypt (Hos. 11:1; Matt. 2:15), that he would heal the sick, that his own people would reject him (Isa. 53:3), that he would be betrayed by a friend and sold for 30 pieces of silver, that he would take upon himself the sins of the world and be crucified with sinners (Mark 15:27; Isa. 53:3-12; Luke 22:37), that his sides would be pierced (John 19:37; Zech. 12:10), that he would institute a universal resurrection, and that he would personally rise from the dead the third day (Hos. 6:2; Luke 9:22).

This same Bible also foretells that he will come to the earth a second time, though in a different manner. The first time he came as a man of sorrows who was acquainted with grief (Isa. 53:3), but the second time he will come as the mighty God (Isa. 9:6). He came the first time as the Prince of Peace (Isa. 9:6). He will come the second time as King of kings and Lord of lords (Rev. 17:14). He came the first time to atone for our sins; he will come the second time to judge those sinners who have not repented. The Apostle Paul says, ". . . the Lord Jesus shall be revealed from heaven with his mighty angels,"

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:7-8.)

Malachi says, ". . . and the Lord, whom ye seek, shall suddenly come to his temple. . . ."

"But who may abide the day of his coming? and who shall stand when he appeareth?" (Mal. 3:1-2.) And we might ask ourselves, who indeed?

According to the divine plan, our earth has been allotted a mortal or temporal existence of seven thousand years, patterned after the seven days of creation. The first four thousand years began with the fall of Adam and ended at the birth of Christ. But 1966 more years have come and gone since that time. Therefore, on the divine calendar we are now living in the late Saturday evening of time. This glorious second coming of Christ is scheduled to usher in the earth's Sabbath of a thousand years, known to the prophets as the millennium. During this period Christ will reign personally upon the earth. However, before this can happen, the wicked will be destroyed by fire and Satan will be bound. At Christ's coming a great number of very exciting things are going to take place. He is not coming alone; as Paul says, he will come with his mighty angels. (See 2 Thess. 1:7-8.) At his coming a great many of the faithful dead will be resurrected and caught up to meet the Lord in the air. And some of the righteous who are then living upon the earth will be changed from mortality to immortality in the twinkling of an eye to join that impressive com-

pany in the air. Certainly this is something to look forward to. (See 1 Thess. 4:13-17.)

At the time of Adam's fall, a curse was placed upon the earth, and since then it has existed in its fallen or telestial state. For nearly six thousand years it has brought forth thorns, thistles, and noxious weeds, while crime, corruption, war, and sin have flourished upon its face. But at the second coming of Christ, the earth will be cleansed by fire. It will then be renewed and receive its paradisaical glory as it is raised to the status of a terrestrial sphere.

On the last Tuesday of the Lord's life, his disciples came to him and said, "... what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3.) Jesus warned them of the great wickedness that would exist upon the earth and the deception of false teachers. He said, "... then shall many be offended, and shall betray one another, and shall hate one another.

"And because iniquity shall abound, the love of many shall wax cold." (Matt. 24:10, 12.)

At that time Jesus said some rather uncomplimentary things about us. He said, "... as the days of Noe were, so shall also the coming of the Son of man be." (Matt. 24:37.) Apparently Noah's day was quite a day; some of its chief characteristics were the people's lack of preparation and their disbelief in God. As in our own day, the antediluvians thought that the heavens were sealed and that God would never again reveal himself. It must have sounded a little bit ridiculous to them when on a warm cloudless day Noah prophesied that a flood would come and destroy their entire society if they did not repent, but we are in a similar situation. And even though the combined sins of Sodom, Babylon, and ancient Rome all glare at us from our own newspaper headlines, yet we are far from changing our ways. Instead, many people of our day are contending for a type of behavior that condones alcoholism, immorality, and a wide variety of deviations from God's laws.

As one of the signs that would precede his coming, Jesus said that there would be wars and rumors of wars, and an awful hate would exist among people. He said, "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." (Matt. 24:7.)

Dr. Carl Joachim Hambro, late president of the League of Nations, said that in World War I alone, thirty-five million human beings died of starvation and epidemics. But that is only a drop in the bucket compared to the possible horror and mutilation of present-day war. We can now drop

concentrated fire on a nation and literally roast its population. War doesn't solve a single human problem, and yet the one place where our generation excels most is in its ability to make war. Modern war is undoubtedly the most highly developed of all of our sciences. Even a horrible kind of destructive cold war now seems to have become a fixed part of our unfortunate way of life. But sinful, unstable man now holds in his hands the ability to destroy everything upon the earth in just a few hours. Our failure has been that while we have perfected weapons, we have failed to perfect the men who may be asked to use them. But still there is no letup in our evil. Like the ancients, we can discern the face of the sky, but we fail in reading the signs of the times. This has always been one of the world's most serious problems.

On the Mount of Olives the Lord also foretold another event that would precede his glorious second coming. He

said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) Angelic messengers with authority from God have been sent to the earth in our day to restore the simple principles and ordinances of the gospel that fulfill this prophecy. The Church of Jesus Christ has again been established upon the earth, built upon its necessary foundation of apostles and prophets. (See Eph. 2:19-20.)

In obedience to God's command, the world has also been given three great volumes of new scripture outlining in every detail the simple principles of the gospel of Christ. These modern scriptures add many additional prophetic statements to those of the Old and New Testaments, warning us to make ourselves ready for this tremendous event that is now at our doors. May God help us so to do, I humbly pray in the name of Jesus Christ. Amen.

Repentance—the Blessing of Hope

Bishop Victor L. Brown
Of the Presiding Bishopric

● My dear brethren and sisters, I am grateful to be here today and to participate in this great conference. I pray that what I shall say will in some way be helpful in lifting the heavy burdens carried by some.

Someone has written:

MY NAME IS LEGION

"Within my earthly temple, there's a crowd;
There's one of us that's humble, one that's proud,
There's one that's broken-hearted for his sins,
There's one that unrepentant sits and grins;
There's one that loves his neighbor as himself,
And one that cares for naught but fame and pelf.
From much corroding care, I should be free
If I could once determine which is me."

(By Edward Sanford Martin)

Within my earthly temple, there's a crowd. There's one of us that's humble—one that's proud. There's one that's brokenhearted for his sins. It is these to whom I wish to address my remarks today.

It seems that one of the tragedies of sin is that once a mistake has been

made, many feel there is no redemption. Consequently, they continue to live in error. There are others who, once having made a mistake, repent, and yet carry the burden of guilt throughout their lives, burying it deep in their hearts, letting it tear at their secret heartstrings until many times, later in life, they find it impossible to bear any longer. This often results in serious psychological problems. They have failed to realize that the Lord, through the blessing of repentance, does not expect this. He has said:

"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42.)

The essence and purpose of the Savior's life was salvation—not condemnation. He died that we might live, opening the way to eternal life and blessing us with the principles of the gospel, the second of which is repentance. He recognized that none of us is perfect nor free from sin.

Many times the principle of repentance is not fully understood. It is the blessing of hope that offers each of us forgiveness.

The first step in repentance is recognition and sorrow for the sin committed. Of course, if we are brokenhearted for our sins, we have recognized them. This sorrow is not simply remorse and

a fleeting twinge of conscience. The sorrow I refer to has no mental reservation, no feeling that perhaps our sins are not so gross or serious after all.

Paul said: "For godly sorrow worketh repentance to salvation. . . : but the sorrow of the world worketh death." (2 Cor. 7:10.) This kind of sorrow means abandonment of the sin. This means complete cessation from such actions from that point forward.

Another vital step in repentance is confession. The Lord said, "... I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death." (D&C 64:7.)

The Lord retains unto himself the right to judge the whole man. However, in the ecclesiastical order of his Church, he has appointed what are known as common judges in Israel, more commonly known as bishops.

The bishop receives the confessions of the members of the Church when a serious sin has been committed, such as one involving the moral law. His authority as a judge has to do with the retention of the individual's full fellowship in the Church. He has been given the responsibility to forgive as far as church membership is concerned. The Lord is the only one who can truly forgive.

Each bishop recognizes his special role as a servant of the Lord in assisting him to accomplish his purpose. He said:

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The bishop knows that the confession received from a member of his ward is a sacred trust. He does not divulge it to his wife or any other person. A bishop who violates such a sacred confidence is, himself, guilty of an offense before God, the Church, and the individual.

We sit today with several thousands of these wonderful men who have been called and ordained by proper authority to this very special position of bishop. They come from all walks of life. They span many years in age. They are your neighbors and mine. They have grown up with us. Some of them have grown up with our children, and for these reasons and others, we too often fail to recognize them for what they have become. At the time of their ordination to bishop, they were given the authority to act as a common judge within the boundaries of their wards. They were given the blessing of discernment, wisdom, and understanding. They were counseled to be kind and thoughtful in their dealings with the membership.

Each bishop understands fully the following scripture:

"No power or influence can or

ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy. . . ." (D&C 121:41-43.)

As already stated, the bishop is the spiritual counselor to his people. He is the one to whom we should confess our serious transgressions. He is not a harsh judge but rather he constantly asks himself, "What would the Savior's judgment be in this case?" If we are truly repentant, we should be willing

to place our trust in him and follow his guidance, because, after all, his whole purpose is not to condemn us but to help us.

May the Lord bless those who have transgressed, that they may understand his love for them and the blessings that can be theirs through repentance, never forgetting that the Lord himself has said:

"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42.)

My brothers and sisters, it is my humble witness that God lives. I know it with all the fiber of my being. I know that he loves us, and I know that he has the same love for the sinner as for the Saint. May he bless us, I humbly pray in the name of Jesus Christ. Amen.

The Vision of Lehi

Delbert L. Stapley

Of the Council of the Twelve

● My brothers and sisters and friends, it is a privilege always to attend the general conferences of the Church.

My message is taken from the Book of Mormon account of the vision God gave to the Prophet Lehi, who, with his family, lived in Jerusalem about 600 years before the birth of Christ. This prophet was warned concerning the destruction of Jerusalem by invading Babylonian armies. God therefore commanded Lehi to take his family and a small select group and to depart from the city. The Lord gave assurance that he would lead them to a promised land—the Americas as we know them today. These families belonged to the house of Israel, and Lehi was a descendant of that Joseph who was sold into Egypt.

After their departure from Jerusalem and while in the Valley of Lemuel, near the border of the Red Sea, God blessed the prophet with an inspiring vision. (2 Ne. 8.) In this vision Lehi beheld a dark and dreary wilderness. He was led by a messenger from God, a man clothed in a white robe. It seemed to Lehi they were moving deeper into the wilderness of darkness, and he therefore earnestly petitioned his God for mercy. Following his supplication the dream unfolded to his vision important and significant events. Lehi beheld a large and spacious field and a tree, the fruit of which was desirable to make one happy. He went forth and partook of the fruit and in

ecstasy declared it to be the most sweet above all that he had before tasted. When Lehi partook of the fruit, he described it as filling his soul with exceeding joy, and he therefore desired that his family should partake of the fruit also, for he knew it was most desirable above all other fruit. As he cast his eyes about to discover his family, he beheld a river of water that ran along near the tree. As he looked toward the source of the stream, he saw his wife, Sariah, and two of his sons, Nephi and Sam. It seemed to Lehi that this part of his family were uncertain as to the way they should go. Being anxious about the welfare of his family, he beckoned unto them to come and partake of the fruit, which invitation they willingly accepted.

Lehi had two other sons, both of whom were wayward. He was desirous that they also should come and partake of the fruit. When he located them, they refused his invitation.

As the vision continued, Lehi beheld a rod of iron that extended along the bank of the river and led to the tree by which he stood. He also beheld a straight and narrow path that paralleled close to the rod of iron and also led to the tree and continued on to the head of the fountain unto a large and spacious field, as if it were a world. Lehi saw numberless concourses of people, many of whom were pressing forward that they might obtain the path that led to the tree laden with

desirable fruit. Some commenced in the path, but there arose a mist of darkness of exceeding intensity inasmuch that they who had commenced in the path did lose their way and wandered off and were lost.

In the vision Lehi beheld others pressing forward, and they caught hold of the rod of iron and continued through the mists of darkness, clinging to the rod of iron, and moved along the straight and narrow path until they reached the tree and partook of its fruit. After partaking of the fruit they cast their eyes about as if they were ashamed. This caused Lehi to wonder, so he cast his eyes round about also and beheld on the other side of the river a great and spacious building. It was filled with people, both old and young, both male and female, who were well dressed, and they were in the attitude of mocking and were pointing fingers of scorn toward those who had partaken of the fruit. These wavering souls had made considerable progress toward their goal, but they could not withstand the scoffing of the multitudes and therefore they fell away into forbidden paths and were lost.

Lehi saw another concourse of people, and they did press their way forward, continually holding fast to the rod of iron until they reached the tree and partook of its fruit. He saw other multitudes feeling their way toward that great and spacious building. Many strayed and were drowned in the depths of the fountain, and others were lost from his view, wandering into strange roads. Great were the multitudes that entered the strange building, and after doing so they pointed the finger of scorn and did scoff at Lehi and the others who were partaking of the fruit. "... but," said Lehi, "we heeded them not." (1 Ne. 8:33.) So closed the vision of Lehi.

Now, having the details of the vision in mind, let us consider the teachings and the lessons of this unusual vision. We learn that people must pray for light and truth to know the way to eternal life and happiness. Only by humility and prayer, with a heart open to truth, can one escape the dominant influence that Satan is exerting so strongly and effectively today in all areas of the world to destroy the souls of men.

Nephi, the son of Lehi, although fully believing the words of his father regarding his vision, was nevertheless desirous that he might see and hear and know for himself of those things witnessed by his father. He had faith that the vision of his father could be shown him by the gift and power of the Holy Ghost. Nephi was granted his wish after he, too, had humbly and diligently supplicated the Lord in prayer for this privilege.

An angel of God appeared before Nephi and asked if he knew the meaning of the tree which his father saw. Nephi answered in the affirmative, stating, "... it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things." And the angel added, "Yea, and the most joyous to the soul." (1 Ne. 11:22-23.)

The tree of life was not unknown to the descendants of Lehi, part of whom are the Indian tribes of the Americas, for it is found in the pictorial hieroglyphics that were carved upon rocks in regions of the past civilizations of Lehi's posterity. The tree of life is not something new taught in our day, for there are many references to it in the scriptures. The significance of this representation may not be understood fully, except by few, yet it has real and important spiritual value. In the book of Revelation (2:7) we learn that "the tree of life . . . is in the midst of the paradise of God." In Genesis 2:9 we are informed that a tree of life was placed by God in the midst of the Garden of Eden. Adam and Eve were privileged to partake of the fruit of this tree until they transgressed God's law. Thereafter the fruit of the tree was denied them; if they had partaken, they would have lived forever in their fallen state. Death was in the great plan of God, and the hope of man became centered in Jesus Christ, who gave his life on Calvary to redeem and save man from the effects of the fall.

Alma, a Nephite prophet, quotes the Christ as saying, "Come unto me and ye shall partake of the fruit of the tree of life. . . ." (Al. 5:34.)

John the Revelator, speaking of the tree of life in the New Jerusalem that is to come down from heaven, said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.)

Lehi taught there must be an opposition in all things. "... even the forbidden fruit in opposition to the tree of life; the one being sweet and the

other bitter." (2 Ne. 2:15.)

Nephi advises, "Wherefore, the wicked are rejected from the righteous, and also from that tree of life, whose fruit is most precious and most desirable above all other fruits; yea, and it is the greatest of all the gifts of God." (1 Ne. 15:36.)

Nephi learned from the angel that the rod of iron seen by his father was the word of God, which word, if accepted and lived, will lead mankind to the tree of life and to the fountain of living waters, which waters are a representation of the love of God. Nephi beheld also that the tree of life is a representation of the love of God.

Man's duty, therefore, is to seek earnestly for the word of the Lord; and when he finds it, if he is sincere in his desires, he will enter into that straight and narrow path that will take him to the tree of life where he can partake of the fruit thereof. Remaining true, he will not fall into the byways of wickedness and sin but continue on to the eternal mansions prepared of God for the faithful and worthy of his children.

The river of water spoken of in the vision represents filthiness. The mists of darkness are the temptations of the devil, which blind the eyes and harden the hearts of the children of men and lead them away into broad roads, where they perish and become lost. The great and spacious building was the pride of the world which fell and, said the angel, "Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve apostles of the Lamb." (1 Ne. 11:36.) The building was filled with human beings—fools and scoffers—who, with their ribaldry, succeeded in making apostates and transgressors of some of those who had tasted of the fruit of the tree of life. The inmates of the building delighted in mocking and scoffing at those who desired to do right.

Inasmuch as Laman and Lemuel did not partake of the fruit of the tree of life, Lehi feared lest they would be cast off from the presence of the Lord forever. As their father, he had great concern for their eternal welfare, and his love was manifest in his exhortation to them with all the feeling of a tender parent, that they would hearken unto his words and not be cast off.

The parable of Jesus dealing with the sower who went forth to sow parallels in teaching the lessons given Lehi in the vision that I have described. (Matt. 13:1-9.) The Savior, after applying the parable of the sower to those whom he was teaching, interpreted it to the understanding of his disciples by saying:

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and



catcheth away that which was sown in his heart. This is he which received seed by the wayside.

"But he that received the seed into the stony places, the same is he that heareth the word, and anon with joy receiveth it;

"Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty." (Matt. 13:19-23.)

The Apostle Paul declared that he was not ashamed of the gospel of Christ, because, said he, "it is the power of God unto salvation. . . ." (Rom. 1:16.)

No man, following the example and dedication of the Christ, should become ashamed or afraid of his true Christian status and lack courage and strength, in the face of opposition or the taunting of men, to remain true, firm, and steadfast to his conviction of what is right in the sight of God. This life is a probationary state wherein men and women are tried and proven in the crucible of mortal existence.

The vision of Lehi and the parable of the sower presented by the Christ suggest the weaknesses of men and the many avenues of personal indifference, lack of faith, wickedness, and sin which, if left uncontrolled, will destroy their very souls and lead them down to the depths of hell.

Lehi's love and concern for the eternal welfare and happiness of his family is applicable to all parents. They too, feelingly, kindly, and in love, must give children the opportunity of good moral and spiritual teaching and training with righteous and ethical parental example in order to create the desire and the strength within their children's hearts to love God and to serve him and keep his commandments.

The pitfalls of temptation and evil today are many. These evils are dressed up attractively and cunningly to deceive the very elect. Unless parents and youth are grounded in the basics of good behavior and the fundamental principles and standards of the gospel, which is the true Christian way of life, they can stumble and fall by the wayside and thus never reach the goal of eternal life.

The teachings of Lehi, his son Nephi, the Apostle Paul, and Jesus, to which I have referred, are guidelines

and directions toward the tree of life. The vision of Lehi blesses all of us with its understanding of God's purposes for his children and the responsibility of parents to their families. The Church and its families are synonymous: one does not exist without the other, and both serve each other, and all belong to God the Father.

Now in closing I wish to summarize the vision of Lehi with the following brief comments:

Dreams or visions are often used as a teaching principle, unfolding the secrets of heaven to the prepared mind and prayerful heart.

The love of God suggests the good and wholesome things of life.

The tree of life is indicative of eternal life—or celestial life—life in the full enjoyment of God's love.

The fountain of living waters is representative of the love of God. All spiritual graces and refreshment communicated by the Spirit are compared to a fountain. We learn from Jeremiah, ". . . they have forsaken the Lord, the fountain of living waters." (Jer. 17:13.)

God, then, is called the fountain of living waters. The Savior taught that those who drink of it shall never thirst.

The numberless concourses of people seen by Lehi in his vision represent the different races of men on earth.

The river of water, which is representative of the filthiness of sin, wickedness, and contamination, separates the wicked from the tree of life and from the Saints of God and is a prototype of the condition called hell.

Notwithstanding the numerous institutions of secular and theological learning, the human family, by and large, are groping in the mists of moral and spiritual darkness. Sin and vice, prideful exaltation of the human mind, and the pursuit of harmful pleasures blur men's perception, dull their sense

of values, and obscure their vision of the rod of iron, or the word of God, which alone leads to eternal life.

The great and spacious building, in addition to representing the pride and vain imaginations of men, stands for the mockery and ridicule of the world. Our generation should be reminded that scoffers are far from the kingdom of God. Those who allow the ridicule of men to make them embarrassed by the cause, the standards, or the obligations that they have espoused as true followers of Christ, and are turned thereby from the straight and narrow path of truth and righteousness, are those who form the stony ground in which the seed sown soon withers and dies. Those who are drowned in the depths of the fountain refer to those who are engulfed in the quagmire of evil-mindedness, sin, and corruption; therefore, the wicked sink to destruction in the river of filth, and the depths thereof are the depths of hell.

Passing through the mist and clinging steadfastly to the iron rod, the faithful pass triumphantly through the temptations that beset man's mortal pilgrimage to the cherished goal of eternal life with God.

In man's search for happiness and his climb to eternal joy, there can be no relaxation, no deviation from the straight and narrow path; nor can he lose a firm hold upon the iron rod, which is the word of God. He must set aside the things of the world as he travels the path which leads to exaltation and glory in the kingdom of God.

I bear witness to you, my brothers and sisters, to the truthfulness of these things. I know the teachings of this vision are important to us and to all the world. May God bless us that we may so live and set the type of example that will incline the hearts of men and women to the restored Church of our Lord, I humbly pray in the name of Jesus Christ. Amen.



Famed Tabernacle Choir members, directed by Richard P. Condie and accompanied by Alexander Schreiner, sound their soul-stirring tidings Easter morning.

Otherwise, Of What Value Is Christianity?

Mark E. Petersen
Of the Council of the Twelve

● We Latter-day Saints bear testimony that Jesus Christ is the Savior of the world. He is the Redeemer and the Messiah. He is the divine Son of God and the Creator of heaven and earth. Amid persecution and great opposition he fulfilled his mortal ministry and brought about the atonement for all mankind. When he died on the cross, the heavens mourned, as did his disciples among the common people who believed in him. And yet, his enemies rejoiced, feeling that in delivering him to the Roman executioners, they had accomplished a great victory.

But Christ was the real victor. On the third day after his crucifixion he came forth from the tomb in a glorious physical resurrection. The same body that was crucified now arose, no more to die, opening the door to a resurrection for us all.

But Christ means more than resurrection, more than our hopes for immortality. He not only said, "I am the resurrection. . . ." but he also said, "I am . . . the life. . ." (John 11:25.) He spoke of a particular way of life, which he himself represented. It is a way to live, a way by which each of us may pattern our daily habits after his high principles. It is the perfect plan for human relationships. It will do away with man's inhumanity to man, whether in our homes, in our neighborhoods, or in the world at large.

It was not his intention that we merely have a mental acceptance of him and then conduct our personal affairs to suit our own selfish purposes. His way of life provides that we shall rearrange our habits and readjust our standards in harmony with his teachings. Otherwise, of what value is Christianity?

He taught us to overcome our prejudices and enmities, for all human difficulties can be overcome through the application of Christlike love.

One of the greatest of all Christian principles is given by him in the Sermon on the Mount. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

"That ye may be the children of your Father which is in heaven. . . .

"For if ye love them which love you,

what reward have ye? do not even the publicans the same?

"And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" (Matt. 5:43-47.)

Again he said: ". . . if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.)

He also taught: ". . . if ye forgive men their trespasses, your heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14-15.)

Continuing his outline for good human relationships, he said, "Judge not, that ye be not judged.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

" . . . first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:1, 3, 5.)

These and many similar teachings formed his program for goodwill among men. It is the only foundation for a lasting peace.

As Christians we never yet have accepted the true meaning of his title, the Prince of Peace.

Then are we truly Christians? Do we really follow him? Are we willing to adopt his principles and live them? The peace of Christ is attainable in the world. He does not command the impossible.

If it were not within the realm of both possibility and reason to love our neighbors as ourselves, he would not have commanded it.

If it were not possible to love our enemies, he would not have commanded it.

If it were not possible for us to turn the other cheek, to go the extra mile, to give our coat and our cloak also, he would not have commanded it.

If it were not possible for mankind to reconcile their differences in the spirit of brotherhood, mercy, and kindness, he would not have commanded it.

Was he dealing in mere verbiage when he gave the Beatitudes? Was he talking to modern Christians as well as

to those of his own day when he said: "Blessed are the peacemakers, for they shall be called the children of God?" (Matt. 5:9.) Can any others be the children of God?

Christ is the Prince of Peace. But his peace will not come unless we live his teachings.

He is our Savior, but he cannot save us if we refuse to do what he says.

Christians of today must reassess the depth of their allegiance to Christ. It does no good to honor him with our lips if our hearts are far from him.

If there is one thing more than another that the Lord despises, it is hypocrisy. None in his day received the condemnation that he heaped upon the hypocritical professors of piety who, he said, ". . . make clean the outside of the cup and of the platter, but within they are full of extortion and excess" and ". . . are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." (Matt. 23:25, 27.)

The writer of the Proverbs said:

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

"A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

If there is anything basic to Christianity, it is honesty and sincerity.

It is also fair dealing and due regard for one's fellowman.

It is doing to others as we ourselves would be done by.

It is compassion and mercy.

It is a willingness to aid the down-trodden, to care for the orphan and the widow in their affliction, and to keep oneself unspotted from the sins of the world.

There is no true Christianity without good feelings toward our fellowmen.

It is surprising then that the Beloved Apostle John taught: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"And this commandment have we from him, That he who loveth God love his brother also." (1 John 4:20-21.)

That is why the Savior said that the second great commandment is to love our neighbors as ourselves.

That is why John said further: "He that loveth not knoweth not God; for God is love." (1 John 4:8.)

And that is why Paul's words were translated to read:

"Though I speak with the tongues of men and of angels, and have not [love], I am become as sounding brass

or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not [love], I am nothing."

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not [love], it profiteth me nothing." (1 Cor. 13:1-3.)

And that is why Jesus said: "... in vain they do worship me" as he spoke of those who give him lip service, but whose hearts are far from him. (Matt. 15:9.)

The Savior constantly emphasized the "weightier matters" of the law, and they were not the rituals nor an outward appearance of piety.

They were the Christian acts that characterized the Good Samaritan; they were the expressions of what some have called the "milk of human kindness."

Note his description of the Judgment Day:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, unto everlasting fire, prepared for the devil and his angels:

"For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink:

"I was a stranger, and ye took me not in: naked, and ye clothed me not; sick, and in prison, and ye visited me

not.

"Then shall they also answer him saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

"And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:31-46.)

True Christianity is all this world really needs. It is the remedy for all our ills. It can cure all our troubles. But it takes faith, and works, and much of both.

It requires a new view of Christianity on the part of all, and a greater willingness to accept it and to live it.

When we see the present widespread disregard of the basic teachings of the Master, we begin to wonder just how many Christians there really are in the world.

Are we Christian if we are unfair to our neighbors? Are we Christian if we are dishonest, or if we resort to schem-

ing, deceit, and duplicity? Are we really Christian if we find no place in our lives for the Golden Rule?

We "Christians" need to take a new look at true Christianity and ask ourselves if we are willing to become genuine disciples of the Savior. True disciples will follow him and will do his will. Hereby may we know that we love him—if we keep his commandments.

Jesus is the Christ. He is the Son of God. He will not save us if we do not live the Golden Rule. He will not save us if we do not understand and live the law of charity. He will not save us if we reject the second great commandment, "Thou shalt love thy neighbour as thyself." (Matt. 22:39.)

It is my earnest hope and prayer that we as Latter-day Saints, that we as Christians throughout the world, may really learn to know the Christ and know that the weightier matters of the law are the matters that will really save us, and for this I earnestly pray in the sacred name of the Lord Jesus Christ. Amen.

A Modern Sacrifice

Theodore M. Burton

Assistant to the Council of the Twelve

● Following the resurrection of Jesus, two followers of Jesus traveled along the road to Emmaus discussing his crucifixion. The resurrected Lord drew near and joined them, but since their spiritual eyes were closed, they did not recognize him. He walked along the way with them, listening to what they said, then asked them to explain what they were talking about. One of them named Cleopas answered him, telling him how Jesus of Nazareth had been taken by the chief priests and rulers and slain before their eyes. Cleopas said they had hoped that this great prophet might be the one to redeem Israel. However, he had died three days ago, though certain women had reported they had seen an angel who told them that Jesus was alive. This they could not understand, and they were sad and discouraged at what had happened. Then Jesus said to them:

"O fools, and slow of heart to believe all that the prophets have spoken:

"Ought not Christ to have suffered these things, and to enter into his glory?

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke 24:25-27.)

How profitably might we restudy the scriptures to know the full meaning of that sacrifice made by Jesus in redeeming us from death. Jesus died for all men, that all men might be made alive again as taught by Paul:

"But now is Christ risen from the dead, and become the first fruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:20-22.)

By his death Jesus redeemed all men, women, and children born upon this earth, that in him they all would be made alive again. Jesus, however, did more than just redeem us from death and the grave. He came into the world not only to redeem mankind from death, but to exalt all men and women who would make a covenant to accept him as their Savior and keep that covenant to the very end of their lives.

This doctrine was to extend worldwide and be valid throughout all time as shown by the charge Jesus gave his ordained ministry:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the

Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world, Amen." (Matt. 28:19-20. Italics added.)

This statement stretched the promise even beyond the grave so that the ordinance of baptism and every other earthly ordinance necessary for exaltation could be performed by living persons authorized to do this work vicariously for those that were dead. That this practice was used by the early Christians is made clearly evident when Paul used this ordinance work as an additional evidence of the actuality of the resurrection from the dead, for Paul argued:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

Well might we ask this same question of every person now living and ask why this early Christian practice was neglected until 130 years ago when the great sealing power of Elijah was again returned to the earth. It was part of early Christian doctrine as taught by Peter, who said that the quickened or resurrected Jesus preached the gospel of exaltation to the spirits of those who were dead so that they might be judged like the living if they would accept this work done for them by living persons. (1 Pet. 3:18-20; 4:6.)

Peter addressed his letters to those who had covenanted to assist Jesus in the exaltation of mankind, saying to them:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (1 Pet. 2:9-10.)

Peter referred to the mercy of Jesus for the individual person. Even a person's personal sins could be forgiven in mercy, if he would fully repent, turn from his sinful ways, and keep the covenant with God to become his child through Jesus Christ.

In his next letter Peter pled with his brethren: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (2 Pet. 1:10.)

Just before saying this, Peter had taught them the need for faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. The word *charity* is an expression used for love so great that a person is willing to sacrifice a part of his time or worldly possessions for others out of the greatness of his love for them. Mormon

defined charity as the pure love of Christ which endureth forever. (Moro. 7:47.)

It was with this personal priesthood responsibility in mind that in 1965 a program of compiling data for temple ordinance work for three generations in each individual family was given to the priesthood of The Church of Jesus Christ of Latter-day Saints. This program has been continued into 1966 for those who did not complete this work. By following this program themselves, the priesthood can lead the members of the whole Church into a charitable work for themselves, their families and their immediate ancestors. This is no make-work project, but the first step in an organized plan for teaching the priesthood the assignment given them by an angel on September 21, 1823, in these words:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2.)

This three-generation program is the first practical step in compiling a record that each individual family must present as its sacrifice in the temple, as given in the following words from the scripture:

"Behold, the great day of the Lord is at hand; and who can abide the day of his coming, and who can stand when he appeareth? For he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptance." (D&C 128:24.)

The compilation of an individual family record is a duty of such sacred

importance that it cannot be wholly entrusted to others to do for us. We cannot just hope that an aunt or an uncle or a cousin will do this work for the whole family. Relatives and friends can help and assist us. All members of the family should help one another in assembling this information and passing it on to others. The responsibility for compiling a record for our own family, however, rests with each one of us in our individual families. We each must have a record to show that this holy work has been done as completely as we and our loved ones have power to complete it. As I understand the scripture, this is an individual family responsibility given to the priesthood to administer and to complete.

One of the amazing by-products of this program of listing the record of temple work done for our immediate families is to see how our complacency in the past had resulted in incomplete work for certain members of the family. An aunt, an uncle, or a cousin had been overlooked for one reason or another. Some records were incomplete, for a necessary ordinance here or there had been forgotten. As families worked to fill these gaps, relatives were drawn together as if by magic. Cousins we had not seen for years visited us or called on the telephone. Contacts with loved ones long neglected were awakened again and led to the formation of new family organizations. Family reunions were held that now had purpose and meaning.

Not to be overlooked was the spiritual awakening of some families as sins long overlooked or covered by deception and falsehoods were brought to light and corrected. This repentance would not have occurred without the impetus given through this priesthood program. Thus, the record required of us was made more perfect and our lives in turn made more beautiful as the need for tenderness, forgiveness, and consideration in home and family ties was made evident. No family should hesitate to join in this program of gathering and completing family records to produce a book of remembrance worthy of all acceptance in the temples of God.

The priests of Israel in olden times presented an offering of a male lamb, white and without blemish, as a remembrance of Jesus Christ, who was to come to redeem the world from death and the grave. In an analogous manner our priesthood today with their families are to prepare a book of their dead, perfect, without blemish, containing a record of completed ordinance work done for their dead ancestors. This record containing the completed temple ordinances is a sacrifice of the living for those of their dead loved ones to bind them into the family of Jesus Christ—not only to be redeemed from death, but also, if ac-



cepted, exalting them into the very presence of God the Eternal Father.

This program is the beginning, then, for compiling an individual family record by which members of the priesthood can help make their calling and election sure. As the prophet Joseph Smith declared:

"The greatest responsibility . . . that God has laid upon us is to seek after our dead." (*Teachings of the Prophet Joseph Smith*, compiled by Joseph Fielding Smith, Second Edition, p.

356.)

Why is this so? Because the work of Jesus Christ must be made complete and perfect through the help of those of us who profess to be his servants so that every man and woman who desires to do so may make a personal covenant upon this earth to accept Jesus Christ as their Lord, their Redeemer, and their King.

Of him I testify in the name of the Only Begotten Son, even Jesus Christ. Amen.

Christ Will Come Again

ElRay L. Christiansen

Assistant to the Council of the Twelve

● I stand before you, my brethren and sisters, in humility and in gratitude for the assurance I have that this is the Church of Jesus Christ, restored in fulfillment of the promises of the Lord made through his prophets and recorded both in the Old Testament and in the New Testament and in other volumes of scripture, and that his prophet-leader in our day is President David O. McKay, who sits with us here today. We are so thankful, President McKay, that you are here.

The Church of Jesus Christ of Latter-day Saints proclaims without reservation or hesitation the doctrine that Christ will return to the earth to reign in power and great glory. One of our articles of faith states: "We believe that . . . Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisaical glory." (Tenth article of faith.)

It will be an actual, literal return of the Lord in person. His coming is assured by Job, who exclaimed: ". . . I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19:25.)

From the writings of Moses we learn concerning the revelation given to Enoch: "And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah." (Moses 7:60.)

During his ministry upon the earth, Jesus gave his disciples assurance of his coming by saying: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.)

To those who are not indifferent and who do not close their minds to the truth, the words of Jesus, revealed

only a few decades ago, are clear and understandable. To the Prophet Joseph Smith came this promise: "For behold, verily, verily, I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory."

"And it shall be a great day at the time of my coming, for all nations shall tremble." (D&C 34:7-8.)

". . . be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth." (D&C 65:5, Italics added.)

There is no ambiguity in these words. That the Lord will come again no one needs doubt!

But when will this stupendous event take place?

Ever since his ascension into heaven, the faithful followers of Jesus have looked hopefully for the day when he would return. However, he himself was most explicit in explaining that the precise time of his return would not be known in advance. ". . . of that day and hour," he said, "knoweth no man, no, not the angels of heaven, but my Father only."

"Watch therefore: for ye know not what hour your Lord doth come."

". . . for in such an hour as ye think not the Son of man cometh." (Matt. 24:36, 42, 44.)

There is no fixed time for a generation, no year or precise date given by the Lord when events shall take place, and it is folly for us to attempt to do it for him. He will, however, see that his word is fulfilled, for he has said, ". . . one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:18.)

So while the day and the hour are not revealed and will not be made known to man, we can, by learning to understand the signs of the times, by watching the development of the

work of God among the nations, and by noting the rapid fulfillment of significant prophecies, perceive the progressive evidence of the approaching event.

Indeed, most of the significant signs that the scriptures say will precede his coming have already taken place. These signs and noteworthy developments include:

1. A universal apostasy from the Church first established by Christ. Paul taught the Thessalonians, saying: ". . . that day shall not come, except there come a falling away first. . ." (2 Thess. 2:3.)

And he reminded Timothy that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;"

"And they shall turn away their ears from the truth. . ." (2 Tim. 4:3-4.)

2. The gospel in its fullness has been restored as promised, and the Book of Mormon has come forth as prophesied by Ezekiel. (Ezek. 37.)

3. Likewise, the priesthood has been restored through the visitation of heavenly beings.

4. The gospel has, for more than a hundred years, been taught to thousands of people in many nations.

5. As promised by the prophets, both of the Old Testament and of the New Testament, the Church has been established in conformity with the original Church.

6. In fulfillment of Malachi's promise, Elijah has restored the keys of the sealing power, which are exercised in the many temples throughout the world today.

Other marvelous signs and manifestations will be witnessed both in heaven and in earth prior to his coming. We must wait for them to develop.

How will his coming affect the inhabitants of the earth?

The very thought of it thrills the human soul! We are told that his coming will be sublime and glorious; awesome and terrible—terrible to the unrepentant and ungodly, but glorious and delightful to those who are worthy of him and who are ready to meet him.

"For," he has said, "I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand."

". . . for they will not repent. . ." (D&C 29:11, 17.)

At his coming Christ will cause the hosts of righteous ones who have passed from life to come forth from the graves, and those who "are alive and remain shall be caught up" with them to meet him. (1 Thess. 4:17. See also D&C 88:96.)

"And all they who have mourned shall be comforted.

"And all they who have given their lives for my name shall be crowned.

"Therefore, let your hearts be comforted . . . ; for all flesh is in mine hands; be still and know that I am God." (D&C 101:14-16.)

Under such conditions, all of us will desire to live with him and with our loved ones upon the earth. And we can do this if we, like the five wise among the ten virgins spoken of by the Lord in the parable, will not only *desire* to meet and be with him but also make the preparation necessary to do so. We are not without direction in our preparation for his coming. He has given in the restored gospel the pattern to be followed.

Through the Prophet Joseph Smith, the Lord made this known to the Church, saying:

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek it, and to be a messenger before my face to prepare the way before me." (D&C 45:9. Italics added.)

" . . . at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

"For they that are wise and have . . . taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day." (D&C 45:56-57.)

"And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy." (D&C 45:71.)

The words of a lovely song come to mind: "If Christ should come tomorrow, what should he do? what would he say?" What would we do? What would we say?

"O that each in the day of his coming may say,
I have fought my way through.
I have finished the work thou didst give me to do."

Oh, that each from the Lord may receive this glad word:

"Well and faithfully done;
Enter into my joy and sit down on my throne,

Enter into my joy and sit down on my throne."

("Come, Let Us Anew," *Hymns*, 17.)

It is then that will be seen a fulfillment of the Lord's own prayer, which has been sung so beautifully today: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.)

May it so be, I pray in the name of Jesus Christ, our Master. Amen.

Time Is of the Essence

John Longden

Assistant to the Council of the Twelve

● On September 23, 1909, I walked with my father, holding his hand, down a street called Edge Lane in Liverpool, England, into the office of the then British Mission and had the privilege of shaking the hand of President Charles W. Penrose just before we boarded ship to come to this great country of America.

In March of that same year, President Penrose dedicated a little corrugated, galvanized meetinghouse in Oldham, Lancashire, where I was born. Through the graciousness and kindness of President David O. McKay of the First Presidency, I had the privilege of returning to the land of my birth after fifty-six years to dedicate a beautiful structure in the town of Oldham. President McKay, we shall always be grateful to you for this assignment and the opportunity of holding conferences in London, in Leicester, and in Holland. It was a rich experience to associate with the members in Oldham. My, what a contrast from the little galvanized building in which I used to go to Sunday School and sacrament meeting and all the other services that were held at that time. Almost four hundred people assembled that Sunday night of February 27 with the Manchester Stake Mormon Choir, which they informed me they had permission to so be called by the First Presidency of the Church.

Fifty-six years ago! It seems like yesterday! How time flies!

We have heard much about time during this conference thus far, and I should like to spend a few moments on this subject of *time*.

How many times have you heard the statement, "I haven't time"—yet all individuals are blessed with the same amount of this precious commodity.

"Guard well your spare moments," Ralph Waldo Emerson advised. "They are like untold diamonds. Discard them and their value will never be known. Improve them and they will become the brightest gems in a useful life."

Most of us waste an inexcusable amount of time. We go along using time thoughtlessly and failing to get out of it either enjoyment of life or the satisfaction of accomplishments.

Time passes quickly, we cannot save it, we cannot buy it. There is nothing we can do about it except to see as far as possible that it passes fruitfully.

Robert R. Updegraff once said, "To get all there is out of living, we must employ our time wisely, never being

in too much of a hurry to stop and sip life, but never losing our sense of the enormous value of a minute."

Here "busyness" is not necessarily evidence of the wise use of time. There should be time for mental and spiritual development as well as relaxation: time for worship and time to express our thankfulness for our ability to work, and think, and pray, and read, and help, and dream, and laugh, and plan, and learn.

"Dost thou love life, then do not squander time, for that is the stuff life is made of," said Benjamin Franklin.

Modern conditions have and are creating more leisure, adding to our woes unless this precious time is used wisely.

I was interested in the word "leisure" because we hear so much about it, so referring to the dictionary, I found this description: "Spare time; unoccupied by work; as, leisure hours."

"The end of labor is to gain leisure."

(Aristotle.)

"Employ thy time well, if thou meanest to gain leisure; and, since thou art not sure of a minute, throw not away an hour." "Leisure is time for doing something useful; this leisure the diligent man will obtain; but the lazy man, never." "A life of leisure and a life of laziness are two things." (Franklin.)

"Leisure is a beautiful garment, but it will not do for constant wearing." (Anonymous.)

"Leisure is pain; takes off our chariot wheels; how heavily we drag the load of life. Blessed leisure is our curse." (Edward Young, *Night Thoughts*, 1742.)

"Leisure for men of business, and business for men of leisure, would cure many complaints." (Mrs. Thrale.)

Spare minutes are the gold-dust of time; the portions of life most fruitful in good or evil; the gaps through which temptations enter.

Yes, temptations.

"Time well employed is Satan's deadliest foe; it leaves no opening for the lurking fiend," said Wilcox.

I think of another of my mother's teachings: "An idle brain is the devil's workshop." (English proverb.) We know it is not when we are busy that we get into trouble.

Herndon said: "Satan selects his disciples when they are idle; Jesus selected his when they were busy at their work either mending their nets or casting them into the sea."

Then Hans Christian Andersen said, "Time is so fleeting that if we do not remember God in our youth, age may find us incapable of thinking about Him."

The Prophet Alma said: "... learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God." (Al. 37:35.)

I thrilled this morning with this beautiful Primary chorus and to hear their melodious, sweet, young voices singing these glorious hymns: "I am a child of God. . . . Lead me, guide me, walk beside me, Help me find the way." Yes, in their youth they are learning these precious teachings.

The Apostle Paul gave excellent counsel—Ephesians 6:10-11:

"... be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

The time we spend learning of our Father in heaven will bring untold blessings to us all the days of our lives and enable us to avoid or overcome the temptations of Satan.

Some can see the greatness of the past, some can sense the potential of the future, but few are able to recognize the greatness of the present. Those of us who have the light of the gospel of Jesus Christ and a knowledge of the purpose of life and the reason for being here have an advantage over those who do not have this blessing.

Therefore, we need to place the true value upon this precious commodity time.

There are 60 seconds in a minute, 60 minutes in an hour, 24 hours in a day, 168 hours in a week, 8,736 hours in a year. The average span of life at present is 70 years. In that many years there would be well in excess of 600,000 hours.

Let us not worry about the span of life (70 years) or the total accumulated hours in those years, but take each day as it comes, living every minute, every hour.

May I read something very appropriate on this thought titled "Today." I do not know the author's name.

Today is here. I will start with a smile, and resolve to be agreeable. I will not criticize. I refuse to waste my valuable time.

Today has one thing in which I know I am equal with others—Time. All of us draw the same salary in seconds, minutes, hours—24 *Golden Hours each day.*

Today I will not waste my time, because the minutes I wasted yesterday are as lost as a vanished thought.

Today I refuse to spend time worrying about what might happen. I am going to spend my time making things happen.

Today I am determined to study to improve myself, for tomorrow I may

be wanted, and I must not be found lacking.

Today I am determined to do things I should do. I firmly resolve to stop doing the things I should not do.

Today I begin by doing and not wasting my time. In one week I will be miles beyond the person I am today.

Today I will not imagine what I would do if things were different. They are not different. I will make a success with what material I have.

Today I will stop saying, "If I had time," for I never will "find time" for anything—if I want time I must take it.

Today I will act toward other people as though this might be my last day on earth. I will not wait for tomorrow. Tomorrow never comes.

Yes, we have time to be honest, time to be gentlemen and ladies; time to be

polite; time to be virtuous, to be clean; time to study, to pray, to think; time to act wisely; time to be happy; time to worship, to develop self-control; time to have faith, to repent, to be baptized by immersion by one having the authority; and time to receive a witness of the Holy Ghost, that power which will guide us into further light and truth and knowledge, this great boon or favor from our Heavenly Father and his divine Son Jesus Christ. Then we are conforming with the formalities that permit us entrance into the kingdom of the Lord Jesus Christ. I bear this witness and testimony that we can take advantage of our time and accomplish great deeds in rendering service to our fellowmen, and I ask that this will be our lot, in the name of Jesus Christ, our divine Savior. Amen.

Can You Abide Two Hours?

Eldred G. Smith

Patriarch to the Church

●The scriptures are replete with the admonition to endure to the end with a promise of eternal life as a reward. To the Nephites the Lord said, "Look unto me, and endure to the end, and ye shall live; for unto him that endureth unto the end will I give eternal life." (3 Ne. 15:9.) In the Doctrine and Covenants the Lord says, "... whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them." (D&C 10:69.)

What does it mean to endure? One definition is: "to have duration; to continue." This would be to outlast time; this is important too. But here is another definition: "to withstand or bear, as pain, sorrow, destructive force, without yielding; to suffer patiently; to remain firm, as under trial or suffering; to bear up under adversity." One of the main purposes of this life is to overcome obstacles, to gain strength, to grow to the point where we can endure many things. For instance, can you endure others and their differences of opinion? Can you accept the gospel of Jesus Christ in the face of adversity? Can you live as Christ taught, that you might be worthy of eternal life? To endure means more than just a good start alone; we must finish with zeal.

Life is much like a basketball game. You don't win if you don't start well and then slow down; but if you get off to a bad start, it is possible to catch up and even win. The finish is of most importance. Remember the parable

Jesus gave of the laborers. He said, "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

"And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

"And he went out" repeatedly during the day and hired other laborers even unto the eleventh hour, telling each that he would pay them that which was right. Then at the end of the day, paying the last laborer hired first, he paid each a penny, giving the same reward for the day's labor to each person. (Matt. 20:1-15.) The Lord not only said to endure but to endure to the end—to the end of life, your life. How long is your life? Time is relevant. Brother Longden has just told us quite a bit about time, which should stir up our interest in how we use it. Which time calendar do you use to measure your lifetime on the earth?

While Abraham was in Egypt, the Lord taught him much concerning the stars, especially those that control the times and the seasons. Thus Abraham wrote:

"And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;

"And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order

as that upon which thou standest.

"And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob." (Abr. 3:2-4.)

So according to this, 1000 years of our time is equivalent to one day with the Lord. If you were to live to be 100 years old on earth, that would be 1/10 of one day with the Lord. Now suppose we divide the Lord's day into 24 equal parts, as our day is, just for comparative purposes: 100 years of our life would be equal to 1/10 of 24, or 2.4 hours. So according to this, if you live to be 100 on this earth, that would be equivalent to 2.4 hours in the Lord's time calendar. If you live to be 75, that would be one hour and 48 minutes. Fifty years of this time is equivalent to one hour and 12 minutes in the Lord's time.

Imagine yourself for a moment back in the spirit world before you came to earth. You were living in the presence of God in the celestial world. You knew from firsthand experience the fullness of the glory of God. You knew you could not participate in his glory, or become as he is, because you were only a spirit; you didn't have a physical body. Now the opportunity comes for you to go to earth where you can receive such a body and become as he is. Of course, you shouted for joy! Then let's assume that you were instructed that you would be allotted 100 years of mortal time. To you, there and then, that would be two hours and 24 minutes. That would be the only time calendar you would be familiar with—only about 2½ hours.

Only 2½ hours to earn such a great reward—and some may not live 100 years; most of us will not. So we will assume about two hours time in the Lord's time is allotted to us in this life.

Brother John Longden has just told us that the average life was 70 years; that is about 1.7 hours in the Lord's time. I think that for that short length of time you would be willing to put up with most anything. We have in this life two golden hours.

Wouldn't you promise to endure almost anything for two hours to get the blessings that the Lord has promised of eternal life and to become as he is? He has promised that all that the Father has shall be given unto you. Then suppose you were instructed that you would have much to endure in this life on earth. Nothing would be too great to endure for two hours, would it? You would be will-

ing to promise to build this body and keep it clean. You would not participate in any activities that would defile the body. You would be willing to accept the teachings of the Savior. You would accept his gospel when it was presented unto you. You would meet any adversity willingly for two hours. Even though you were instructed that you would have pain, sorrow, sickness, misery, wars, and even horrible wars to go through, you would still be willing to come, and even to beg for the opportunities of coming, to endure for two hours' time. Yes, even if you were told you would be born crippled, maimed, diseased, you would still be willing to come to endure whatever might be required of you to get the blessings of eternal life as a result of but a short period of time. You would even be willing to accept being born blind on this earth if it meant the outcome of this short time would be that you would have the blessings of eternal life.

I am sure that you would have promised that you would accept the gospel against any opposition. You would live the gospel. Oh, yes. You would be told that you would have to live the Word of Wisdom. You would have to pay your tithing. You would be asked to attend many meetings. You would be required to give much of your time and your assistance in order to promote the work of the Lord upon the earth. You might be asked to sing in the choir occasionally.

You might be required to do genealogical research work and to spend much of your time in the temples or in many other activities in behalf of someone else. You might be instructed that you would be required to be a bishop and give of your time unselfishly, as a bishop does, all for the benefit of others. What price could you pay that would be too high and too great for the blessings of eternal life and to become as your Heavenly Father?

Some say when the missionaries come to them, "I am too old; it is too

late in life to change now. I am too old to change my religion." To such people I might say, "All the more reason why you had better make the change quickly so that you will be prepared to meet your Maker and say, 'I tried at the last minute when the opportunity first came to me.'" No one is too old to start doing good or to make changes and amendments in the right direction.

If you are married for 50 years in this life, that is equivalent to one hour and 12 minutes in the Lord's time. Can you, as married couples, put up with each other and learn to be faithful in all things for an hour and 12 minutes? Could you withstand the test of prosperity? This is a test under which many individuals, as well as cities or nations, fall. Can we as a Church, can we as Americans, can we of this latter day withstand the trial of prosperity for two hours or so of the Lord's time? I think that when the Lord does the judging, he will think in terms of the eternal time, the Lord's time. And he might say, could you not be faithful for such a short time as two hours, or an hour and a half, whatever time was allotted you—a matter of one or two hours, generally speaking. If so, if you can meet these challenges to endure to the end, the blessings of eternal life are yours.

Then you can say, as Paul wrote to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith."

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:7-8.)

May the Lord's blessings be yours to endure the trials of life and to endure temptations, to endure discouragement, to endure all adversities of Satan. That you may have the blessings of joy and eternal life I pray in the name of Jesus Christ. Amen.



A Basic Hard-Core Godhead Concept for Christian Creeds

William J. Critchlow, Jr.
Assistant to the Council of the Twelve

● Last year, a dignitary of a great Protestant church visited in Ogden [Utah]. His coming was announced in the press, and an invitation was extended to the public to hear him speak on the subject "Are the Mormons Christians?" I missed his sermon, so I wouldn't know. I mean I wouldn't know what he said.

A visitor on Temple Square turned to a tourist at his side and asked, "Are these Mormons Christians?" Sensing the pressure of the crowd about him and obviously not wishing to be overheard, the tourist answered, almost in a whisper, "Yes, in a way, but they are not orthodox." Then, taking his wife by the arm, he squeezed his way out of the crowd—purposely, I think, to avoid explaining that word orthodox. The visitor who asked the question would probably like to know what an orthodox Christian is. So would I.

Up in Huntsville, Utah, where President McKay was born and reared and where he still resides when he is not in his apartment in Hotel Utah, a monastery has been established. I asked its abbot why his church came to Huntsville to build a monastery in President McKay's backyard, in a community where 90 percent of the residents are Mormons, in a state where Mormons constitute a substantial majority. He replied, "To bring Christianity to the Mormons." And he was not speaking facetiously.

Last year a Protestant minister on the local radio program "Public Pulse" was asked by one of his listeners, "Is there any basic, hard-core concept that is common to, and characteristic of, all Christian creeds?" In substance his answer was, "Yes, there are two. The first is a belief in a God to whom you can ascribe no physical characteristics. The other is a 'concept of Jesus Christ as a manifestation of God in the flesh, who came to establish his gospel on the earth.'" Christian churches are vehicles to spread it around the world.

Thanks to this minister, I think I now know what the tourist on Temple Square meant when he said, "Yes, in a way [the Mormons are Christians], but they are not orthodox." I also have a faint idea of what the minister up Ogden way probably said in this sermon, "Are the Mormons Christians?" Orthodoxy, it seems, is believing a little; unorthodoxy is believing too much.

A Christian, according to my dictionary, is one who "believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by

him." Under that broad definition there surely ought to be room for the abbot, the ministers, even myself, to qualify as Christians and room also to disagree. God, whoever and wherever he is, would be pleased to have his children, regardless of creed or color, keep the commandments he gave to ancient Israel, and how much happier this world would be if we of Christian faiths would follow the simple teachings of the Christ. I am a Christian. My dictionary sustains me. I believe in Jesus Christ and the truth as taught by him.

My acceptance of him literally as the Son of God, rather than as a manifestation or reincarnation of God, must not rule me out of the Christian society. Nor should my belief in a corporeal—flesh and bones—God affect my Christian status. And because I also accept the Holy Ghost as the third person in the Godhead, I should not be accused of believing too much for an orthodox Christian.

To the tourist, who may still be pondering the meaning of the word "orthodox," and to all of you listening in, may I submit three really basic, hard-core godhead concepts that truly are characteristic of my Latter-day Saint faith:

1. I affirm—we affirm—the existence of a true and living God in whose image and likeness man was created. He has "a body of flesh and bones as tangible as man's." (D&C 130:22.) With limbs, he can stand and walk. In his head are eyes to see us, ears to hear us, a mouth to speak to us. Can anyone explain to me how he:—without a mouth can speak? (John 12:28-29.)

—without eyes can see what his children are doing here on earth?

—without ears can hear my prayers and yours?

My God is capable of emotions and passions, else:

—how can he love? He did so love "the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

—how can he be angry when his children blaspheme his name and break his commandments?

—how can he be long suffering? merciful and gracious?

From your Bible and mine I quote: "... God said, Let us make man in our image, after our likeness. . . .

"So God created man in his own image," and then, as if by way of emphasis, is added "in the image of

God created he him. . . ." (Gen. 1: 26-27.)

This God of mine and yours has been seen and heard. In company with his son Jesus, God the Father appeared to Joseph Smith, the great American prophet. Introducing his son, he said, "*—This is My Beloved Son, Hear Him!*" (Joseph Smith 2:17.)

The apostle John wrote: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

2. I affirm—we affirm—that Jesus Christ, whom the Father did send, is literally, not figuratively, the Son of God, our Heavenly Father. Jesus said he was. When Caiaphas on that fateful day of our Savior's trial shouted, "Art thou the Christ, the Son of the Blessed? . . . Jesus said, I am. . . ."

(Mark 14:61-62.) His mother so claimed him (Luke 1:30-32); so did his apostles and others. (John 1:45-49, 11:25-44; Mark 15:39; Matt. 14:33; Acts 9:17-20; D&C 76:15-23.) God the Father left no possible room for doubt about his sonship; four times are recorded in which he, the Father, introduced Jesus as his Son:

1. To Joseph Smith, as I have already related.

2. On the occasion of Christ's transfiguration on the Mount. (Mark 9:2-7.)

3. When Jesus made a personal visit to the Nephites. (3 Ne. 11:3-7.)

4. At the baptism of Jesus by the hands of John the Baptist. (Matt. 3:13-17.) This particular introduction is narrated by Luke in these words, which are almost identical with those of the other three introductions: "And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, 'Thou art my beloved Son; in thee I am well pleased.'" (Luke 3:22.)

There have been fathers without sons, but whoever heard of a son without a father? Jesus is no exception. God is his Father. To him he prayed and to him he counseled us to pray. (Matt. 6:9-13.)

Luke's narrative introduces my third hard-core concept, namely:

3. I affirm—we affirm—that the Holy Ghost who "descended in a bodily shape like a dove" upon Jesus is the third member of the Godhead. Unlike Jesus and the Father, he does not have a body of flesh and bones but is a personage of spirit—a spirit entity. Like the Father and the Son, his spirit body has size and dimensions and is in the form of a man, not a woman. Whether he, in time, will take to himself a body is sheer speculation.

Some people who are given to speculating suspect that he might follow the example of the Savior, who took upon himself a body and then laid it down that he might take it up again. The Savior said he did the

things he saw his Father do before him. (John 5:19-20.) His Father took unto himself a body. I would not dare to deny the Holy Ghost that same privilege; neither would I affirm it so. Some things we do not know; some things we are not now supposed to know. If evil spirits can enter into and thus influence mortal bodies (Mark 5:1-12), it must be within the power of the Holy Ghost on occasions similarly to contact and influence human souls for good. Perhaps that's why he has not taken upon himself a mortal body.

Spirit matter is too refined to be visible to the physical eye, yet God once permitted John the Baptist to behold the descent of the Holy Ghost "in a bodily shape" when John baptized Jesus. Like a dove the Holy Ghost descended—not in the form of a dove, but rather in the sign of the dove in witness of that administration. In explanation, the Prophet Joseph Smith has said, "The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. [He] . . . cannot be transformed into a dove; but the sign of a dove . . . is an emblem or token of truth and innocence." (*Teachings of the Prophet Joseph Smith*, p. 276.)

Again, like the Father and the Son, the Holy Ghost can only be in one place at a time, and he cannot transform himself into any other form or image. To affirm omnipresence of the personage of the Holy Ghost overstates divine purpose. However, his power and intelligence are omnipresent in perhaps the same way the light of Christ fills the immensity of space and is everywhere present. Who can affirm that the two are not in some way correlated agencies or powers through which the Holy Ghost, in administering his affairs, sends forth his gifts? (Moro. 10:17; Joseph Fielding Smith, *Doctrines of Salvation*, Vol. 1, p. 54.)

His mission is to testify of Christ and to bear record of the Father as well as the Son and of all truth. (John 15:26; *Doctrines of Salvation*, Vol. 1, p. 38.)

Sometimes he is referred to as the *Messenger* for the Father and the Son. Other times he is called the *Comforter*. As such he assuages sorrow, gives hope to dispirited persons, and soothes wounded hearts and feelings.

He is often called the *Teacher*. The apostle John said, "... he shall teach you all things and bring all things to your remembrance..." (John 14:26.)

He is also a *Revelator*. The Prophet Joseph Smith said, "No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator." (*Documentary History of the Church*, Vol. 6, p. 38.)

"... no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3; D&C 46:13.)

By his power one may know that the Book of Mormon is true. (Moro. 10:4.)

He is the *Holy Spirit of Promise* who "places the stamp of approval upon every ordinance: baptism, confirmation, ordination, marriage. *The promise is that the blessings will be received through faithfulness.*" (*Doctrines of Salvation*, Vol. 1, p. 45. Italics added.)

The Prophet Joseph Smith was told that "all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" must be sealed by the Holy Spirit of Promise if they are to have "efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (D&C 132:7.) Some of the Saints, I fear, fail to realize that he who places the seal upon the ordinances has power also to remove the seal when covenants are broken. How important it is that we remain faithful Saints to the very end.

The gift of the Holy Ghost is bestowed after baptism by the laying on of hands by those who hold the Melchizedek Priesthood. This priesthood ordinance was carefully preserved from the Adamic dispensation and was

fully understood in the meridian of time. "... when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19:6.) Once, one Simon Magus made overtures with money, "saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Peter's rebuke stunned him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (Acts 8:19-20.)

Now, what I have been trying to say in a profusion of words—and I offer it as my witness—is this:

I believe—"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." (First article of faith.)

We believe in God the Father, the Planner, Elohim by name; Jesus the Son, the Creator, the Jehovah of the Old Testament; the Holy Ghost, the Testator, Revelator, Comforter.

The greatest gift God has bestowed upon us, his errant children, is the gift of his Only Begotten Son—our Lord and Savior Jesus Christ. The next precious gift, I think, is the gift of the Holy Ghost. Following that I would rate priesthood—the great power of God.

Crowning these is the gift of eternal life.

In the name of Jesus Christ. Amen.

Motivations for Good: Fear, Duty, Love

Howard W. Hunter
Of the Council of the Twelve

● When the history of our time is written, it might well describe our generation as the one that has increased learning and scientific accomplishment to an extent far beyond the achievement of any preceding generation. We are constantly amazed at modern development, yet we have learned to expect the ever-expanding progress stemming from the mind of man and as the result of his genius.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Ps. 8:4-5.)

The evidence of man's accomplishments has firmly planted in the modern mind the conviction of man's greatness—just a little lower than the angels and crowned with glory and honor.

Since the beginning, men have been born free moral agents with the freedom to choose between good or evil.

Even in the preexistence the spirit children of the father had their choice.

"... for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency." (D&C 29:36.)

This same choice was given to the first man placed upon the earth, for after he was formed and placed amid the abundance that had been created, the Lord said: "Of every tree of the garden thou mayest freely eat, But of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself." (Moses 3:16-17.)

"When the children of Israel stood on the threshold of the Promised Land, they faced the choice that was given to them. Israel was clearly told of the consequences of its decision. There was no neutral ground in the statement of the Lord to them:

"Behold, I set before you this day a

blessing and a curse;

"A blessing, if ye obey the commandments of the Lord your God, which I command you this day:

"And a curse, if ye will not obey the commandments of the Lord your God. . . ." (Deut. 11:26-28.)

In the writings of Nephi we read of the instructions given by Lehi to his sons regarding this same inherent agency: "Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all man might be miserable like unto himself." (2 Ne. 2:27.)

There has never been a time when man has been forced to do good or forced to obey the commandments of God. He has always been given his free choice—his free moral agency. If one looks back through the events of history, there come into view the results of the greatness of men who kept the commandments of the Lord and made the choice on his side. One also sees strewn along the wayside the ruins that stand as silent reminders of those who chose otherwise. Both had their free moral agency.

In spite of the greatness of man and his accomplishments in the modern world, we observe the lack of faith in God and the absence of repentance, which has also been characteristic of those in the past who would not heed the commandments of God or the warnings of a prophet. Peace does not exist among men today. World leaders appear helpless to formulate a solution, and many of them have no regard for the principles of righteousness that would bring peace. The Ten Commandments and the Sermon on the Mount have been set aside by those who formerly professed belief in them.

Morality appears to have been lost in the maze of human philosophies. We see it in the lives of individuals, people in high places in government, and even leaders of industry and labor. Many churches in the world are announcing compromises of their tenets so as not to offend the modern thinking of their membership. The cry has gone up from some pulpits that God is dead. When God ceases to live in the minds and hearts of men and women, moral concepts collapse and only disaster can result.

In this community crime is increasing. It is on the increase in all states of the union and all over the world. There is a growing disregard for law and order, a turn toward riot and mob rule, and in some cases total defiance of man's basic rights of life, liberty, and pursuit of happiness. The crimes of our generation are not excelled by

any of the past, although we may read history and cringe at the atrocities.

The loss of morality extends up to the great commanders of the earth as well as down to the single individual man. The stability of the family has been affected, as demonstrated by the upsurge of the divorce rate. Juvenile delinquency is accepted. It is not a matter of how it can be reduced, but how the acceleration can be held in moderation, as one authority has stated. The use of liquor and addiction to tobacco are on the increase; sexual morality is being scoffed at in many modern circles; free love is tolerated and even advocated; venereal diseases among teen-agers as well as others have taken a sharp upturn. In short, the will to resist evil seems to be vanishing. I have asked myself, and I ask you this question: What is the reason for these appalling circumstances in a world in which man has made such outstanding achievements in learning?

As I read the Old and New Testaments and also the Book of Mormon, I find that man has two theological concerns involving himself: his sins and his salvation. When man sins he suffers its painful effects. There are few chapters in these books that do not contain some reference to what sin is or does. The predominant conception of the nature of sin in these books is that of a personal alienation from God. We must conclude, therefore, that the vanishing resistance to evil in the world is caused by this personal alienation from our Heavenly Father.

Let us ask this question: What causes some men in a declining morality to shun evil and wrongdoing and to follow the course of righteousness in their temporal, moral, and spiritual lives? In my mind, there are three reasons for this phenomenon, and it is to these three points I would like to address my remarks.

The first is fear. It is said that man fears God, but such an emotion is ambiguous, for it may both repel and attract. I am mindful of the conclusion reached by the writer of the book of Ecclesiastes in the admonition: Fear God, and keep his commandments. (Ecc. 12:13.) The word fear and its synonyms occur several hundred times in the Bible, and I believe we would agree that a summary of scripture would indicate that the law is to love the Lord absolutely and exclusively. Many people, however, are compelled to do good because of fear—fear of the law, fear of the unknown, fear of the Almighty. In the book of Revelation, John catalogues fear with expressions of other evil doings in these words:

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and

idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone. . . ." (Rev. 21:7-8.)

To the restored Church the Lord has stated time and time again that fear is not of God and will not enter the hearts of those who love the Lord and live righteously: "Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you. . . ." (D&C 68:6.)

There are many people who live the so-called good life because of fear, but as Christians we must not serve for this reason. Fear must be banished from our hearts. In one of the epistles of John he wrote: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 John 4:18.)

The second reason for men to shun evil, pursue righteousness, and serve their fellowmen is duty. Often we hear men say they do certain things because it is their duty. One great writer has penned: "The duty of man . . . is plain and simple, and consists but of two points—his duty to God, which every man must feel; and, with respect to his neighbor, to do as he would be done by." (Thomas Paine) Do we have a responsibility beyond that which it is our duty to perform? The parable Jesus gave of the farmer and his servant is a direct answer to this question:

"But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

"And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

"Doth he thank that servant because he did the things that were commanded him? I trow not.

"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke 17:7-10.)

Even though the servant had come in from the field tired and weary, it was his duty to gird himself and serve his master's meal. It was never supposed that the master would wait on the servant. The servant is expected to wait on the master. He does not expect a word of appreciation, because under his agreement he is only doing that which was his duty to do. Men who only carry out that which is within their duty and go no further have no claim to any reward beyond the scope of that duty and are unprofitable servants.

The Lord requires obedience not because it is our duty nor because we fear him. Let me read from the 58th section of the Doctrine and Covenants:

"For behold, it is not meet that I

should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?" (D&C 58:26-30.)

Now I come to the third reason, which in my opinion ought to be the objective of all men everywhere. The greatest motivating influence for righteousness and for service to one's fellowmen is the divine principle of love. The answer Jesus gave to the scribe is a summary of the law:

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." (Mark 12:30-31.)

Jesus revealed the meaning of love by his life, and the perfect example of love was given to us by the Father in the offering of his divine Son:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

"And this commandment have we from him, That he who loveth God love his brother also." (1 John 4:20-21.)

The logic of this is simple, clear, and unequivocal: the proof of love of God is love of one's brother. This becomes the fundamental commandment of Christianity. This was the religion taught by the Master. How happy would society be were these two plain, rational precepts properly observed: Love me, and love thy fellows.

The living of this commandment by all men would restore peace to the earth. It would cause them to love the Lord and thereby keep his commandments; thus the troubles of our age would vanish, and man's happiness in a moral world would result. The motivating influences generated within man through fear, his obligation to duty, or deep sense of love can turn the tide of the declining morality of our generation. The greatest of these is love. We must strive to obtain this virtue if we are to serve the Lord without faltering or growing weary in our pursuit of eternal life. We will do this not because of fear, nor merely because it is our duty, but because we have sought for and obtained the greatest of all virtues, love.

I know that God lives, that he is our Father, that he has given to each of his sons and daughters free moral agency, that his Son, the Redeemer of the world, through love, gave his life that each of us may have eternal life. I pray that we shall exercise that agency which we have been given by loving the Lord and our neighbor, in the name of Jesus Christ. Amen.

"... Feed my sheep." (John 21:16.)

Or might it be, "... love thy neighbour as thyself." (Matt. 19:19.)

There is no reason to believe that his counsel and advice today would be any different than it was 2,000 years ago. For his house is a house of order. His gospel is the same yesterday, today, and forever.

And because he would be most anxious for us to overcome selfishness and lack of faith, which I believe are the two major sources of man's problems today, don't you think he might have some advice to give with respect to the mastery over worldly possessions, for surely "where your treasure is, there will your heart be also." (Matt. 6:21.) Yes, this great principle of faith and the willingness to share our temporal increase go hand in hand.

In fact, someone has properly observed that it doesn't take money to pay tithing—it takes faith.

In this respect, I shall always remember the faith of an old Maori brother in New Zealand. As the missionaries came to his humble little fishing shack located well off the beaten track, he hurried to find an envelope that contained a letter addressed to him and in which he had also stuffed a sizable sum of hard-earned money. He promptly handed the envelope containing the money and letter to the missionaries. This fine brother didn't have the ability to read the letter when it arrived, for it was written in English and his tongue was Maori, but he could read the financial figures contained in it, and he recognized the letterhead as being from the mission office. He thought the mission needed the cash amount mentioned for some special purpose, and he had it all ready for the missionaries. After translating the letter for him, it was now clear that the letter merely confirmed his annual tithing settlement and stated the total amount paid for the previous year. His faith was such that he stood ready to pay the same amount all over again if the Lord's servants needed it for the work.

Now while I have you down in New Zealand, let me tell you about a beautiful little white chapel located in Maromaku Valley. About twenty-five years ago Brother Matthew Cowley, who was then the New Zealand Mission president, wrote to President [Heber J.] Grant and his counselors, telling them of this faithful branch of English members. He expressed a recommendation that because of their devotion and outstanding tithing record over many years, a modest chapel be built for them without local participation, entirely from the general tithing funds of the Church. Soon the answer came back that the recommendation was approved. Immediately a special meeting was called in the

Saturday Morning Session, April 9, 1966

What Would Thou Have Me Do?

Robert L. Simpson
Of the Presiding Bishopric

● Once again in the tradition of the [Easter] season all Christendom pauses with bowed head and contrite heart to contemplate the terrible agony, the pain, the suffering, and the indignities of the Lord and Savior of the world as he gave himself to be crucified for the sins of all mankind.

But with the rising of the sun of another Easter morning, there also wells up within each of us a glorious assurance of hope, a brilliant ray of peace, for he lives! Death is overcome! And life will be eternal.

Let us suppose that by some miraculous arrangement the privilege would be granted for each to spend one precious minute in private audience with the resurrected Christ this Easter day. What would you do? What would you say? Surely there would be great emotion because of your love for him. Then I am certain that many would ask the simple question: "What would thou have me do?" and he might conceivably answer, "If ye love me, keep my commandments." (John 14:15.)

community schoolhouse, and for the first time these wonderful people heard what had transpired in their behalf.

At first they just sat. No one seemed particularly elated by the news, and then, one by one, each family head stood to explain how he would be disappointed if he were not allowed to accept financial responsibility for a certain phase of the proposed chapel. Within twenty minutes, the entire amount had been subscribed to. These faithful people were in the habit of going the extra mile in helping to finance the needs of the kingdom, and this is the way they wanted it. You see, people overcome selfish desires as they practice the Lord's law of giving.

Just last week a man said: "Today's cost of living makes it impossible for me to consider ten percent of my income for tithing." By every standard of today's economic and financial teaching as figured by the mind of man, his reasoning seems justified. But the spiritual law is different. Do you remember how perplexed the multitude was when the Savior said this: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it?" (Matt. 10:39.) How much like this law is the law of tithing, wherein we receive by giving away. It just doesn't add up by worldly standards, and most men consider such teachings impractical and even abstract.

But it works! And hundreds of thousands can bear that witness today because their faith has been such that they were willing to accept God's invitation when he said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.) No business proposition in all this wide world can begin to match this offer. Here is the only real answer to today's cost of living. We can't make the family budget stretch far enough on our own, so we had better form a partnership with the Lord by giving ten percent to him. "I, the Lord, am bound when ye do what I say"; and then he concludes, "but when ye do not what I say, ye have no promise." (D&C 82:10.) Now, it is just that simple. And when we decide to accept his terms, we'll be amazed to learn that we can do far better on \$9.00 with the help of the Lord than we can with \$10.00 on our own.

Many of us remember the tremendous enthusiasm of President Stephen L. Richards of the First Presidency on the subject of "tithing." He had this to say concerning partnership with God: "I like to think of the Lord as a partner because the essence of partnership is a sharing of profits. It is

however indispensable in a partnership that there shall also be a sharing of the burdens of the enterprise. The honor and the satisfaction that come to one in realization that he lives his life in partnership with God is to me a lofty and exalting thought. One cannot hope to realize the profits from that venture without bearing his portion of the expense—the giving which is requisite."

President Richards went on to say that our part of that partnership could only be confirmed through the payment of an honest tithe.

He also made this observation with regard to the spiritual power that comes to one who is willing to give of his substance to the Lord: "Observance of tithing brings spiritual power and after all, that to me, is the main thing. Religion is more than mere repose or relaxation. It is positive spiritual exercise. It makes for the growth of the soul, it cultivates all of the virtues. So one who is serious about religion will be willing to give to it the things which are vital to himself." (Stephen L. Richards, *The Law of Tithing*, Deseret News Press.)

I want to share with you the testimony of a wonderful brother who had been impressed by one of the Church leaders as he explained the law of tithing. Meeting him on the street about three months later, he took some money from his pocket and said: "Do you see this? It is all mine. It does not belong to the butcher, the baker, or the loan agency. For the first time in my life I am free of debt. I can walk down either side of the street with my head held high. I no longer have to cross from side to side, avoiding the shopkeepers holding my delinquent accounts."

Then he went on to tell how all this came about because he took time to sit down with his family, and they decided how they were going to meet their obligation to the Lord.

This man has peace of mind today. He is now a leader in a branch of the Church and a blessing to scores of other people. While wearing the chains of indebtedness, he was literally in bondage and unavailable to the Lord for service. Tithing had been the answer, and he found financial freedom.

The personnel manager in a large Los Angeles plant, who is not a member of the Church, relates this story: "I asked one of our returned missionaries seeking employment with our firm if he paid his tithing, and when he said 'yes,' I hired him on the spot. I knew that he would be a man of integrity, I knew that he loved the Lord, and I also knew that he would be true to his wife."

So you see, brothers and sisters, the payment of tithing means many things to many people.

We often hear the comment: "I believe all you say about tithing, but I am so hopelessly in debt right now I will have to wait until next year to start." The only trouble with that is that next year never comes. Meet with your bishop right away and receive his kindly counsel. Then call a special meeting of all the family. Invite them to participate in the possible solutions to the problem. Maybe your son Johnny ends up with a paper route—that's great! And teen-ager Susan finds work on Saturdays—wonderful! I think all of our teen-agers should learn well this wonderful principle of work. Not only that, but the entire family might agree to rough it for a few years by settling on a five-year-old car that uses regular gas and has roll-up windows. This important family meeting on finances could be the turning point toward eternal exaltation and salvation.

Few topics have received as much time and attention from this pulpit as has the subject of tithing. There is good reason for such emphasis. Compliance to the great law of tithing develops and trains men in the vital attribute of *obedience*, which has been referred to as the first law of heaven. It trains men in the vital attribute of *faith*, without which there can be little hope for anyone, and also in the vital attribute of *unselfishness*, man's most immediate need for solving the world's dilemmas in this day of hate, greed, and distrust.

Speaking through the Psalmist, the Lord declared: "... the world is mine, and the fulness thereof." (Ps. 50:12.) He doesn't really need our ten percent—it is all his in the first place—but we need the experience of giving. Just as the Sabbath was created for man rather than man for the Sabbath, so it is with tithing: the value of the human soul is most important. "... my work and my glory," the Lord declares, is "to bring to pass the immortality and eternal life of man." (Moses 1:39.) There is no thought more compatible with the spirit of Easter than that.

The God and Creator of heaven and earth could surely lay all the riches of the world at the feet of his leaders here in mortality if this were the important factor. But most important is that we demonstrate our love for God by making our means available to him according to his perfect plan and supreme wisdom.

Each dollar of tithing expenditure is for the blessing of people, the edification of the soul, the perfection of man; and in this, all who participate can find added comfort in the Savior's observation that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) We make wonderful things possible for many won-

derful people when we return the Lord's tenth to him.

I bear solemn witness to all who can hear that the law of tithing is God-given and that the purpose for which these sacred funds are used is sanctified by divine direction.

Old Testament prophets taught the law of tithing, for they said: "Honour the Lord with thy substance, and with the first-fruits of all thine increase:

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3:9-10.) This admonition has never been rescinded.

On one occasion just prior to that first Easter morning two thousand years ago, the Savior admonished his disciples: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also." (Matt. 6:19-21.)

To justify the purpose of the Savior's suffering and to fulfill the opportunity that he has afforded us of life eternal, man must break the restricting chains of selfishness. There is no better way than to do it in the Lord's way. He gave his life that we might truly live, not just exist. He established the pattern, declaring: "I am the way, the truth, and the life. . . ." (John 14:6.)

He beckons all to "come . . . follow me." (Matt. 19:21.) He pleads with seemingly indifferent children: "If ye love me, keep my commandments." (John 14:15.) He says that if we are to preserve life, we must be prepared to give it away—our time to the blessings and comfort and edification of others, our means to the building of the kingdom and the blessings of mankind here and now.

Yes, in my opinion, God issued the challenge of the ages when he said: ". . . prove me now herewith," and followed it quickly with a resulting promise that he would "open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

There has never been a more definite promise than this. Let us not forget that the "windows of heaven" can only be operated by the remote control switch in our hand. We must make the first move. This is the very foundation of the eternal principle of faith. Once that faith has been demonstrated, God stands ready and anxious to fulfill his part of the agreement.

May the spirit of Easter and the sure knowledge that he lives permeate our hearts this day. May his great atoning sacrifice be a constant reminder of the relatively insignificant sacrifices expected of us, I pray in the name of Jesus Christ, the Redeemer of the world. Amen.

tiny toys as it rested near the crib. I remembered the words of Eugene Field's masterpiece, "Little Boy Blue":

"The little toy dog is covered with dust,
But sturdy and stanch he stands;
And the little toy soldier is red with rust,

And his musket molds in his hands.
Time was when the little toy dog was new,

And the soldier was passing fair,
And that was the time when our Little

Boy Blue
Kissed them and put them there.

"Now, don't you go till I come," he said,

'And don't you make any noise!'
So toddling off to his trundle-bed,
He dreamed of the pretty toys.

And as he was dreaming, an angel song
Awakened our Little Boy Blue,—
Oh, the years are many, the years are long,
But the little toy friends are true.

"Ay, faithful to Little Boy Blue they stand,

Each in the same old place,
Awaiting the touch of a little hand,
The smile of a little face.

And they wonder, as waiting the long years through,

In the dust of that little chair,
What has become of our Little Boy Blue

Since he kissed them and put them there."

There are many toy dogs and many toy dolls that belonged to many boys and girls who lived and then were taken from us. And while the toys may wonder while they wait, anxious parents need not wonder. The revealed word of a loving Heavenly Father provides answers to questions of the heart.

Mark and Wilma, could you gather your little ones around as we discuss some of these answers. There are many hundreds of thousands of others, perhaps millions, listening in, but they may benefit from our conversation; for who hasn't lost a mother, a father, a sister, a brother, a son, or a daughter?

Every thoughtful person has asked himself that question best phrased by Job of old: "If a man die, shall he live again?" (Job 14:14.) Try as we may to put the question out of our thoughts, it always returns. Death comes to all mankind. It comes to the aged as they walk on faltering feet. Its summons is heard by those who have scarcely reached midway in life's journey, and often it hushes the laughter of little children.

In Paul's message to the Hebrews, he declared: ". . . it is appointed unto men once to die. . ." (Heb. 9:27.) While death is inevitable, it can best be understood when we learn of life, even eternal life.

Life on earth does not mark the

I Know That My Redeemer Lives

Thomas S. Monson
Of the Council of the Twelve

● Spring has returned to the community of Franklin, Idaho. One can hear the ever-welcome chirp of the robin and see the beauty of the first daffodil. Seemingly overnight, the drab brown grass of winter turns to a verdant green. Soon plows will turn the earth, seeds will be planted, and a new cycle of life will commence. Tucked away from the bustle of activity and snuggled against the friendly hills is the town cemetery.

Just three weeks ago a new grave was opened—not a large one—and a tiny casket was lowered into mother earth. Three lines appear on the attractive headstone:

MICHAEL PAUL SHUMWAY
Born: October 24, 1965
Died: March 14, 1966

May I introduce you to the Shumway

family. They are my neighbors here in Salt Lake City, Utah. Mark and Wilma Shumway and each of the children always greet you with a friendly smile or a wave of the hand. They brighten a neighborhood. They are good people.

Can you imagine the happiness in the family home on that 24th day of October when little Michael was born. Father was proud, brothers and sisters were excited, Mother was humble, as they welcomed this sweet new blossom of humanity, fresh fallen from God's own home, to flower on earth. Happy months followed.

Then came that fateful night in March when little Michael was called to his heavenly home and the breath of life was gone. As I visited with Mark and Wilma, so bowed down with grief from the loss of their precious son, I noticed one of Michael's

beginning of our existence. The poet William Wordsworth wrote:

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!"
("Ode on Intimations of Immortality from Recollections of Early Childhood.")

And who can fail to be sobered by the declaration of the prophet Jeremiah: "Then the word of the Lord came unto me, saying,

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:4-5.)

In the wisdom of God, an earth was created upon which man might dwell. Genesis records that the earth was without form and void, and darkness was upon the face of the deep. Then God said, "Let there be light: and there was light."

"Let there be a firmament . . ." and there was a firmament.

"Let the earth bring forth grass, . . ." and the earth brought forth grass. (Gen. 1:3, 6, 11.) He made the fowls of the air, the creatures of the water, the beasts of the earth.

And then "God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27.) To man was given dominion over every living thing. Earth became a proving ground, a testing station, a provider of needed experience.

We laugh, we cry, we work, we play, we love, we live. And then we die. And dead we would remain but for one man and his mission, even Jesus of Nazareth. Born in a stable, cradled in a manger, his birth fulfilled the inspired pronouncements of many prophets. He was taught from on high. He provided the life, the light, and the way. Multitudes followed him. Children adored him. The haughty rejected him. He spoke in parables. He taught by example. He lived a perfect life. Through his ministry blind men saw, deaf men heard, and lame men walked. Even the dead returned to life.

Though the King of kings and Lord of lords had come, he was accorded the greeting given to an enemy or a traitor. There followed a mockery that some called a trial. Cries of "Crucify him, crucify him," filled the air. (John 19:6.) Then commenced the climb to Calvary's Hill.

He was ridiculed, reviled, mocked, jeered, and nailed to a cross amidst shouts of "Let Christ the King of Israel descend now from the cross, that we may see and believe." (Mark 15:32.) "He saved others; himself he cannot save." (Matt. 27:42.) "If thou be Christ, save thyself. . . ." (Luke 23:39) His response: "Father, forgive them; for they know not what they do." (Luke 23:34.) ". . . into thy hands I commend my spirit: and having said thus: he gave up the ghost." (Luke 23:46.) His body was placed by loving hands in a sepulchre hewn of stone.

On the first day of the week, very early in the morning, Mary Magdalene and the other Mary came unto the sepulchre. To their astonishment, the body of their Lord was gone. Luke records that two men in shining garments stood by them and said: "Why seek ye the living among the dead?"

"He is not here, but is risen. . . ." (Luke 24:1, 5-6.) Job's question, "If a man die, shall he live again?" had just been answered.

The sacred scripture records the events following his ascension. However, today, as always, the skeptic's voice challenges the word of God, and each man must choose to whom he shall listen. Clarence Darrow, the famous lawyer and agnostic, declared, "No life is of much value, and every death is but a little loss." Schopenhauer, the German philosopher and pessimist, wrote: "To desire immortality is to desire the eternal perpetuation of a great mistake." And to their words are added those of new generations as foolish men crucify the Christ anew. For they modify his miracles, doubt his divinity, and reject his resurrection.

Robert Blatchford, in his book *God and My Neighbor* attacked with vigor the accepted Christian beliefs, such as God, Christ, prayer, and immortality. He boldly asserted: "I claim to have proved everything I set out to prove so fully and decisively that no Christian, however great or able he may be, can answer my arguments or shake my case." He surrounded himself with a wall of skepticism. Then a surprising thing happened. His wall suddenly crumbled to dust. He was left exposed and undefended. Slowly he began to feel his way back to the faith he had scorned and ridiculed. What had caused this profound change in his outlook? *His wife died.* With broken heart, he went into the room where lay all that was mortal of her. He looked at the face he loved so well. Coming out he said to a friend: "It is she and yet it is not she. Everything is changed. Something that was there before is taken away. She is not the same. What can be gone if it be not the soul?"

Later he wrote: "Death is not what some people imagine. It is only like

going into another room. In that other room we shall find . . . the dear women and men and the sweet children we have loved and lost." (*God and My Neighbor* [Chicago: Charles H. Kerr and Company].)

Against the philosophy rampant in today's world—a doubting of the authenticity of the Sermon on the Mount, an abandonment of Christ's teachings, a denial of God, and a rejection of his laws—we seek a point of reference, an unimpeachable source, even a testimony of eye witnesses. Stephen, doomed to the cruel death of a martyr, looked up to heaven and cried: ". . . I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:56.) Saul, on the road to Damascus, had a vision of the risen, exalted Christ. Peter and John also testified of the risen Christ.

Who can help but be penetrated by the stirring testimony of Paul at Corinth? He declared "that Christ died for our sins according to the scriptures; "And that he was buried, and that he rose again the third day according to the scriptures:

"And . . . we seen of Cephas, then of the twelve;

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present. . . .

"After that, he was seen of James; then of all the apostles.

"And . . . he was seen of me. . . ." (I Cor. 15:3-8.)

To the agnostic, the skeptic, the reviler, I ask, "Agnostic, can you answer?" "Skeptic, can you save?" "Reviler, can you redeem?"

God the Eternal Father spoke to the multitude on this continent and said: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

". . . as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven, . . .

". . . he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

". . . I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world. . . ." (3 Ne. 11:7-11.)

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Ne. 11:14, 16-17.)

This loving God who introduced his crucified and resurrected Son was not a God lacking in body, parts, or passions—the God of a man-made philosophy. Rather, God our Father has ears with which to hear our prayers. He has eyes with which to see our actions. He has a mouth with which to speak to us. He has a heart with which to feel compassion and love. He is real. He is living. We are his children made in his image. We look like him and he looks like us.

This is the God who so loved the world that he gave his Only Begotten Son that we might have everlasting life.

To you, Wilma and Mark Shumway, and to all who have loved and lost a dear one, he provides the courage to say, "... the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21.) As

you and your children journey to the family home in Franklin, Idaho, where tenderly and lovingly you will place the flowers of springtime on that tiny grave, your eyes may be moist with tears, but your hearts will burn with the knowledge that the bands of death have been broken and that members of your family, though now separated by death, will one day be reunited to share the blessings of eternal life.

With all my heart and the fervency of my soul, I lift up my voice in testimony today as a special witness and declare that God does live. Jesus is his Son, the Only Begotten of the Father in the flesh. He is our Redeemer; he is our Mediator with the Father. He it was who died on the cross to atone for our sins. He became the first fruit of the resurrection. Oh, sweet the joy this sentence gives, "I know that my Redeemer lives!" and may the whole world know it and live by that knowledge. I humbly pray in the name of Jesus Christ, the Lord and Savior. Amen.

the darkness of this world, against spiritual wickedness in high places." (Eph. 6:11-12.)

This profound admonition was preceded by pertinent instructions that impress the very present needs of today. There must be the love of a husband for his wife and the love of a wife for her husband, and children must be obedient to parents. The Apostle Paul drew a parallel between the reverence for and love of parents and children in the home to the love of the Master for his Church, and then concluded with these words: "Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6:10.)

All with righteous desires are opposed to sin. Some years ago I participated in a panel discussion at the University of Utah with public officials, businessmen, and a district judge, as well as professional men of the university. The district judge made a profound statement when he declared that the great need in the fight against lawlessness, against immorality, against atheism, socialism, Communism, or other related ills is faith in the Lord Jesus Christ. Our city attorney had accompanied me, I being a city official at the time. To him the comment of the judge about faith as a weapon against sin was sheer stupidity and a pompous display of religious bigotry. As I have thought about the statement of the judge, I have recalled a wise observation by one of my esteemed colleagues: "Beautiful roses," he said, "do not grow unless the roots of the parent bush are planted in rich, fertile soil—watered and cultivated and carefully nurtured by the hand of a master gardener. Likewise, beautiful flowers of virtue, honesty, integrity, or sobriety do not blossom in a human soul unless his feet are firmly planted on a testimony of the divine mission of the Lord and Savior Jesus Christ." (Charles A. Callis, formerly of the Council of the Twelve.)

Despite the sarcasm of my nonmember attorney friend, the judge in the panel discussion was right. My knowledge of the Lord's word concerning sin and my experience in dealing with human problems have taught me that the judge was close to the mark. We must know the truth, for the truth only will make us free from the pitfalls of evil. Knowledge of and love for the Son of God as a perfecting being will bring heaven close when temptations are near.

The Apostle Paul closed his sermon to the Ephesians with these meaningful words: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of

That Ye May Be Able to Withstand in the Evil Day

Harold B. Lee

Of the Council of the Twelve

● My prayer is that what I say in these next few moments may not be out of harmony with what has seemed to be the theme of this great conference, which has, among other things, impressed upon us the vital importance of keeping the commandments of God as an effective hedge against the evils of our day. Many questions are asked today as the disturbed conditions in the world become more confusing and appalling to our people and to others who are shocked by the continuance of undeclared wars and by the spectacle of government affairs and some private and public businesses being dominated, in many instances, by official mandate rather than by due legislative processes. We see rebellion against the law, which approaches anarchy when leaders openly incite riots against law and order; we are witnessing the constant parading of ugly and soul-destroying, lewd, and provocative literature, theatricals, and radio and television shows. We hear vicious attacks on public officials without the opportunity being given to them to make a defense or a rebuttal to the evil diatribes and character assassinations that tend to discourage worthy men from accepting appointments to public offices. These are but a few of the ills that afflict us in our so-called modern age.

In the midst of all this, we hear our

faithful people asking these questions over and over again: Are we living in the last days? Is there a sure way we can know the false from the true? Does the Church take any position in these matters? Is the devil on the loose? Has the Church a defense against these terrifying circumstances?

To all of these questions, the answers are unwavering: Yes, we are living in the last days. There are sure guides to truth if church members will use them. The Church is a continuing revolution against any and all norms of society that fall below the gospel standards. Within the gospel of Jesus Christ may be found the solution to every problem confronting us that will enable us to find happiness here and eternal life in the world to come. Yes, the devil is certainly on the loose. The Church indeed has within itself the most effective possible defense against these ugly and terrifying conditions.

My text for this brief address sets out in clearness the eternal contest with the evil forces among us. The Apostle Paul admonished the Saints of Ephesus:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of

faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. . . ." (Eph. 6:14-18.)

To the Corinthians, the Apostle Paul set forth in plainness that his teachings would not be from his learning in secular fields in which he was a recognized scholar. His pledge to them as a preacher of righteousness and truth was significant:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified. . . .

"That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:1-3, 5.) I would that all who are called to high places in the Church would determine, as did the Apostle to the Gentiles, to know and to preach nothing save Jesus Christ and him crucified.

We are told plainly in the revelations that the fruits of the true gospel of Jesus Christ are unity and harmony. The following from a revelation while the Church was young and the leaders inexperienced plainly declares that the gospel in its fullness was given to overcome contention. Listen to his words:

"Yea, and I will also bring to light my gospel . . . and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me.

"And this I do that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them." (D&C 10:62-63.)

Then the Lord has declared something more, which all of us as leaders and teachers should heed:

"Behold, this is my doctrine—whosoever repenteth and cometh unto me, the same is my church.

"Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church.

"And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them.

"And now, remember the words of him who is the life and light of the world, your Redeemer, your Lord and your God." (D&C 10:67-70.)

"I say unto you, be one; and if ye are not one, ye are not mine." (D&C 38:27.)

The absolute test of the divinity of the calling of any officer in the Church is this: Is he in harmony with the brethren of that body to which he belongs? When we are out of harmony, we should look to ourselves first to find the way to unity. A wise man has given us the key to his development in his unforgettable statement; here are his wise words: "If there was any 'key' to this process of growing up, it lay in the systematic effort I made to subject myself to critical self-appraisal. As I came to know myself, I acquired a better understanding of other people." (Bernard Baruch.)

Martin Harris, you remember, was warned particularly to repent of his sins, for he sought the praise of the world. (D&C 58:39.) I suppose the love of praise and adulation of the world is the beginning of the downfall of many men. Alma, a prophet of the Book of Mormon, seemed to make it clear that the sowing of the seeds of hatred, suspicion, and contention in any organization is destructive of the purpose of life and unbecoming to the children of God.

This is a part of a great sermon delivered by this ancient prophet: "And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets.

"Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people.

"And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism, having their hearts knit together in unity and in love one towards another.

"And thus he commanded them to preach. And thus they became the children of God." (Mosiah 18:19-22.)

A few years ago while touring the missions of South America, I heard President William Grant Bangerter of the Brazilian Mission make some interesting comments. He reported that there had been a wave of incidents in which evil spirits were afflicting the missionaries and the Saints. At every conference the missionaries were relating experiences they were having with evil spirits. The intensity of their influence was frightening. The mission president admonished them to cease talking about the works of the devil in the future and instead teach with power the works of the Lord and bear testimony of his works among them. There was an almost immediate cessation of the power of the evil spirits when the people confined their testimonies to the works of the

Lord rather than of Satan, the mission president told me.

We should all learn that the fundamentals of gospel teachings are the Lord's weapons against evil and sins of all kind, whether they be political dangers, immorality, threatened family disasters, or any other sinister afflictions among us.

One wise teacher, the superintendent of California schools, has said: You don't train a boy to refrain from burglary by teaching him how to manipulate the tumblers of a safe in the dark; neither do you teach him to avoid immorality by teaching him all about sex in the school room. (Dr. Max Rafferty, in *The Salt Lake Tribune*, 1964.) By the same token, you don't teach people to avoid Communism by telling them all about Communism or to avoid murderous acts of violence by constantly telling horror stories.

President David O. McKay has said it better than I can. "In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and the necessity of obedience to the principles of the gospel of Jesus Christ. *Only thus will mankind find peace and happiness.*" (President David O. McKay, *The Improvement Era*, Dec. 1962, p. 903.)

I should like to read that again because it is the key to what I am trying to say: "In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and the necessity of obedience to the principles of the gospel of Jesus Christ. *Only thus will mankind find peace and happiness.*"

The conclusions we must reach are inescapable as we ponder these profound declarations. One who has an abiding conviction concerning God, who has faith in his relationship to Deity and the necessity of obedience to the principles of the gospel of Jesus Christ, who believes in and has a love for the Son of God, and who has a feeling of certainty as to the immortality of the soul can successfully combat sin and unrighteousness in any guise.

Ours, then, must be a positive rather than a negative approach, as indicated by these divine instructions. The Lord has explained this in his preface to his revelations in our day, as he tells us the value of the scriptures and why the fullness of gospel teachings was given to us today. He said:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

"Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.

"And inasmuch as they erred it might be made known;

"And inasmuch as they sought wisdom they might be instructed;

"And inasmuch as they sinned they might be chastened, that they might repent;

"And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time." (D&C 1:17-28.)

How much clearer can the Lord tell us the value of the gospel in keeping us from following false leaders up blind alleys?

The Lord has sounded a warning to all of us who hold responsible places in his kingdom in this day.

Said he:

"But there is a possibility that man may fall from grace and depart from the living God;

"Therefore let the church take heed and pray always, lest they fall into temptation;

"Yea, and even let those who are sanctified take heed also." (D&C 20:32-34.) The sanctified, as defined, are those who have a holiness of life and character—those who may have titles of high places in the Church.

A President of the Church has told us where we may expect to find false leaders:

"First," he said, "The hopelessly ignorant, whose lack of intelligence is due to their indolence and sloth. . . .

"Second—The proud and self-vaunting ones, who read by the lamp of their own conceit; who interpret by rules of their own contriving; who have become a law unto themselves, and so pose as the sole judges of their own doings." (President Joseph F. Smith, *Gospel Doctrine*, twelfth ed., p. 373.)

Ours is the great responsibility to be-

come fully involved in the great drive going forward in the Church today: to impress parents with their responsibility to teach their own families in their homes and to have a completely correlated course of gospel teachings in church auxiliaries and priesthood quorums for the children, the youth, and the adults—all to the end that we might develop a gospel scholarship in the individual that will withstand in this evil day the forces that, without this abiding testimony of the gospel, would make us and our children prey to all the vices and false ideologies in the world.

May the Lord continue to pour out his knowledge upon his Church and give to all who are members, and indeed to all the honorable of the earth, attentive minds and obedient hearts, that he may indeed be an ensign to

the world as prophesied when "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . ." (Isa. 2:3.)

For that I pray humbly for all of us as individuals and for the Church collectively.

The Master closed his last recorded sermon prior to his crucifixion with the words: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

I humbly bear solemn witness to the life and mission of our Lord and Master, the Prince of Peace, in the name of Jesus Christ. Amen

Saturday Afternoon Session, April 9, 1966

Hidden Wedges

Spencer W. Kimball

Of the Council of the Twelve

●One night I lay awake thinking through the problems of the day. All week there had filed by my desk people—wonderful people—some bowed in grief and anguish of soul; others learning repentance through life's penalties; some frustrated in their marital upsets, in their moral aberrations, in their financial reverses, and in their spiritual deficiencies.

These people were good people basically; but as they traveled, they had found difficulty in staying on the main thoroughfare and had deviated on side roads; they had forgotten covenants and postponed putting into effect their good resolutions.

There came to my mind an article by Samuel T. Whitman entitled "Forgotten Wedges." I had learned to use wedges when I was a lad in Arizona, it being my duty to supply wood for many fires in the big house. May I quote Whitman:

"The ice storm wasn't generally destructive. True, a few wires came down, and there was a sudden jump in accidents along the highway. Walking out of doors became unpleasant and difficult. It was disagreeable weather, but it was not serious. Normally, the big walnut tree could easily have borne the weight that formed on its spreading limbs. It was the iron wedge in its heart that caused the damage.

"The story of the iron wedge began years ago when the white-haired farmer was a lad on his father's home-

stead. The sawmill had then only recently been moved from the valley, and the settlers were still finding tools and odd pieces of equipment scattered about. . . .

"On this particular day, it was a faller's wedge—wide, flat, and heavy, a foot or more long, and splayed from mighty poundings. The path from the south pasture did not pass the woodshed; and, because he was already late for dinner, the lad laid the wedge . . . between the limbs of the young walnut tree his father had planted near the front gate. He would take the wedge to the shed right after dinner, or sometime when he was going that way.

"He truly meant to, but he never did. It was there between the limbs, a little tight, when he attained his manhood. It was there, now firmly gripped, when he married and took over his father's farm. It was half grown over on the day the threshing crew ate dinner under the tree. . . . Grown in and healed over, the wedge was still in the tree the winter the ice storm came.

"In the chill silence of that wintry night, with the mist like rain sifting down and freezing where it fell, one of the three major limbs split away from the trunk and crashed to the ground. This so unbalanced the remainder of the top that it, too, split apart and went down. When the storm was over, not a twig of the once-proud tree remained.

"Early the next morning, the farmer

went out to mourn his loss. "Wouldn't have had that happen for a thousand dollars," he said. "Prettiest tree in the valley, that was."

"Then, his eyes caught sight of something in the splintered ruin. 'The wedge,' he muttered reproachfully. 'The wedge I found in the stone pasture.' A glance told him why the tree had fallen. Growing edge-up in the trunk, the wedge had prevented the limb fibers from knitting together as they should."

Forgotten wedges! Hidden weaknesses grown over and invisible, waiting until some winter night to work their ruin. What better symbolizes the presence and the effect of sin in our lives?

This brings to my memory some verses I heard long years ago entitled:

Jim Died Today

Around the corner I have a friend,
In this great city which has no end;

Yet, days go by and weeks rush on,
And before I know it a year has gone.

And I never see my old friend's face;
For life is a swift and terrible race.

He knows I like him just as well
As in the days when I rang his bell

And he rang mine. We were younger
then
And now we are busy tired men—

Tired with playing the foolish game;
Tired with trying to make a name;

Tomorrow, I say, I will call on Jim,
Just to show I'm thinking of him.

But tomorrow comes and tomorrow
goes;
And the distance between us grows
and grows

Around the corner! Yet miles away—
Here's a telegram, sir—"Jim died
today!"

And that's what we get—and deserve
in the end—
Around the corner, a vanished friend.

And, as I thought of Jim, I thought also of John, my trusted friend. He was well regarded in his community, honorable in business dealings, kindly. He frankly admitted his principal weakness. John was an inveterate chain smoker. Always a cigarette hung between his lips. It seemed as much a part of him as his ear or nose or finger. Sometimes we joked about his inseparable companion. He always chuckled and said, "Everybody is entitled to one weakness." And then in more sober moments, he would become pensive and say, "I know it is bad, but it has

hold of me like an octopus. Someday I'll conquer it." Yes, someday! But the days sped into years; his hair became thinner, his complexion more sallow; and there finally came a cough—a little hacking cough. It worried us who appreciated his good qualities, but there was little we could do.

I moved to Utah and saw him no more for many years. Time put on its running shoes, and years piled up; and one day I was on assignment in Phoenix when a mutual friend, knowing my affection for John, said, "Did you know he is in the hospital dying of lung cancer?" Dropping everything, I rushed to the hospital but almost too late. There he lay propped up in his bed, breathing irregular, painful gasps. I was glad he recognized me even for that single moment. His forced smile froze. His light went out. He had certainly intended to overcome the habit, especially after scientific research had confirmed the Lord's revelation, but his master dictator decreed otherwise.

Here he had lain in fear and alone, facing the inevitable. The cancer was too deep, too scattered, too entrenched.

I trembled as I saw him die, this



friend of thirty years. He might have lived yet many years in health and happiness. And as I stood in awe and with head bowed low, I remembered another great tree that could not stand the storm because of forgotten wedges, slow death-dealing wedges. Tomorrow he would have thrown his cigarettes away, but that recant tomorrow, that procrastinating tomorrow that supposedly never comes, was here. There would now never be another cigarette. The wedges had seen to that. And then there came to me the words of Ralph Parlett:

"Strength and struggle travel together. The supreme reward of struggle is strength. Life is a battle and the greatest joy is to overcome. The pursuit of easy things makes men weak..."

My thoughts shifted to a little boy in Arizona with curly hair who sat

upon my knee long years ago. His smile was beautiful and his laugh contagious. He grew into handsome manhood, but as he went through his teens, he carelessly threw into the forks of his walnut tree a bottle. In his sober moments he admitted it was bad for him. Tomorrow he would discard this little devil, his master. Yes, tomorrow!

When he was married, the bottle wedge was still in the tree and the fibers encasing it. With a hollow laugh, he passed it off and said he could certainly remove it tomorrow. The cursed thing was there when the children came. They loved this handsome dad! Yet, sometimes came strange situations they could not understand. Hardly could they believe this was their dad, so different he was at times—more and more frequent.

This bottle wedge was still there when the children were in their teens. They still could not comprehend how their father could be Dr. Jekyll yesterday and Mr. Hyde today, so wonderful he was when sober. Procrastination and the bottle wedge became deeper and deeper in his tree and engulfed by it. He had about reached the point of no return.

Years passed, and he entered my life again. He borrowed two dollars. On the spur of the moment, I did not realize what two dollars would buy and how desperate one could be for what two dollars would purchase. His hair was gray, his body sloppy fat, his eyes bleary, his laugh hollow. His children were now on their own. One son had died in a tavern, one had divorced three times. One day I found him in the gutter. The storm had come, the wedge was deeply imbedded. Yesterday, with self control, he could have defeated his enemy and been headed toward thrones and exaltations, but the yesterdays became tomorrows. And, as I helped him out of the gutter and for a moment to stand upon his feet, I sorrowed and remembered wedges—hidden wedges.

And, as I saw him fettered and enslaved, there came to my memory a paragraph from a modern writer, which I paraphrase:

History, which had yawned for thousands of years, stirred on her dust-covered couch, opened her eyes, and saw one more son of God become a fettered slave. She sighed, sat up, shook the dust from the pages of her voluminous book, glanced at the long list of victims, turned a fresh page, took up her pen and moistened it, and wrote another name.

"It is an old tale," she said, tiredly and hopelessly, as her old bones moved wearily to record again. "Millions have followed this highway through the ages of the past," she said, "depriving spouses, neglecting children, corrupting lives, destroying character."

Then she remonstrated, "Why can I never sleep? Why must I continue on, recording distorted lives, corrupted civilizations—will men never learn?" (Taylor Caldwell, *The Earth Is the Lord's*, p. 414.)

Here were bottle wedges! the winds and whirlwind wedges, broken trees split open, branchless tree-made skeletons.

And then I remembered Bill. His was also a sad story. His beginnings were auspicious, his backgrounds good. Even his home life was better than average, but he was tiring of restraints.

He would enlist in the military service, where he could do what he wanted to do. A short training period and he was shipped abroad. Saigon was an intriguing city with its great river, its exotic nature, its strange people.

One day he relaxed his hold, yielded to impulse, made a contact that dropped him into a foreign world to him—a world of sin. His training came to his rescue and brought him to his knees in repentance. But the memory of man is short, and the sensations and demands of the carnal are insistent; and with abandon, he threw his wedge into the forks of his walnut tree. Some day he would remove the wedge and put it away where it belonged.

Under some pressures from associates, he began to smoke and then to drink, his inhibitions smothered. With his wedge in the forks of his tree, he was uncomfortable at first and his conscience hurt, but soon he seared it. Many months passed, and his military stint was nearing the end. On one of the many occasions when he had imbibed too freely, he pulled from his pocket a handful of coins and boasted loudly, "With these coins I can buy every kind of sin in the book." And he heedlessly proceeded to make his purchase. Long ago he had ceased to pray. How could he ask the Lord's blessings upon his sinful acts, perversions, and aberrations? Not long now and he would be done with this war business and would return to normal life. Surely he would remove the wedge then.

He did go home, but by now his mischief was entrenched, his habits of thought and action too deeply imbedded, his willpower too weak.

Fibers had grown over the wedge. Nothing short of major tree surgery could remove it now.

And then I remembered the story of the young farmer grown old and the walnut tree split apart, and I thought again: Forgotten wedges! Hidden wedges! And my heart was heavy. Then Horace Greeley's words came to me:

"The height of a man's success is gauged by his self-mastery; the depth of his failure by his self-abandonment.

There is no other limitation in either direction. And this law is the expression of eternal justice.

"He who cannot establish a dominion over himself will have no dominion over others, he who masters himself shall be king."

Then came the couple from Texas. In their prolonged conflicts, selfishness, and stubbornness, a wide chasm had deepened between them. Their relatives mourned for them, their leaders struggled with them, and their innocent children suffered from frustration, rebellion, and delinquency because of these two potentially great souls. The beautiful love of 16 years ago was fast changing to hate; the long-ago trust was turning to bitterness; each was bent upon reforming the other. Argument, pressures, levers, and threats were used to bend the other to his and her will. And while they quarreled and manufactured venom in their incriminations and recriminations, they shriveled and wrinkled and dwarfed. The former great gentleman became a quarrelsome antagonist; the former lovely lady became a shrew. Two selfish people degenerated to wizened little pygmies. Their wedges had now



been long in the tree. Some day he would conquer her. Some day she would win, justifying her position. Yes, they would tomorrow correct their errors, swallow their pride, neutralize their selfishness, and remove the wedge, but already it was tight in the forks.

Oh, how blind is self-centered, selfish man, with his ugly wedges!

These folks may never get their "chariot of the sun" as expressed by Ralph Waldo Emerson:

"Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market cart into a chariot of the sun."

And Phillips Brooks addressed such who permit themselves hatred and bitterness:

"You who are letting miserable misunderstandings run on from year to

year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men suddenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy which you mean to give him some day; if you only could know and see and feel, all of a sudden, that 'the time is short.' How it would break the spell! How you would go instantly and do the thing which you might never have another chance to do!"

And then, I applied the wedge story in another area. For more than a century the living gospel has been restored on the earth, and tens of thousands of missionaries have proclaimed to millions the true message. Their testimonies have touched many hearts that said, "Yes," but whose lips with human fears resisted their accepting the gospel toward their eternal welfare. They have trembled as the Holy Ghost whispered to their spirits, "It is true—embrace it," and yet poor excuses caused their postponing action. Numerous are those who all over the world have received the witness that the gospel is true, yet have postponed baptism. Great numbers have heard of the additional scripture, the Book of Mormon, which contains the fullness of the gospel, yet never have absorbed its truths. A million copies of it found their way in a million home libraries last year and other millions previously, yet procrastinating people have failed to complete their investigation and have remained estranged. "Tomorrow I will read it," they say; "another day I will invite the missionaries to teach me." But tomorrow is a sluggish and shifts along on leaden feet, and life goes on, and storms do come, and limbs are split, and trees do fall, and eternity approaches, and our sincere call goes unheeded.

Percy Adams Hutchison (1878-) gave this verse in his "Swordless Christ" (*Vicisti Galilee*, stanza 1):

"Ay, down the years, behold he rides,
The lowly Christ, upon an ass;
But conquering? Ten shall heed the call,
A thousand idly watch him pass."

And I wondered how many tens of thousands did hear his voice, felt an inner twinge of heart, felt impelled to follow, but lingered and procrastinated.

How many saw his smile and heard his sermons on the mount and were pricked in their hearts, but stopped to eat and sleep and work and play, and failed to heed?

Numerous ones must have jostled him in narrow streets of Jerusalem and turned around and looked the second time at him whom they had touched, but went their way to daily tasks and missed their opportunity.

How many heard the story of his walking on the water but were too busy with their selling fish in the market or herding sheep to ask the vital reasons and fathom the deep powers?

How many who saw him hanging there upon the cross saw only wood beams and nails and flesh and blood and made no effort to penetrate the purposes and the reasons: how one could choose to die such an ignominious death; how one could be so controlled in time of such excruciating pain; what were the reasons behind such treatment; what were the deep purposes; who was this "author of eternal salvation unto all them that obey him"? (Heb. 5:9.)

How many felt the stir that comes in human breasts when truth, pressed in upon them but pressured by minor exigencies, moves far away from their eternal destiny?

And then I think: Procrastination—thou wretched thief of time and opportunity!

When will men stand true to their one-time inspired yearnings?

Let those take care who postpone the clearing of bad habits and of constructively doing what they ought. "Some day I'll join the Church," says one. "I'll cease my drinking soon," says another. "One day I'll smoke no more," others pledge. "Some day we'll be ready for our temple sealings,"

promise a delayed-action husband and wife. "Some day, when they apologize, I'll forgive those who injured me," small souls say. "Some day I'll get my debts paid." "We'll get around soon to having our family prayers, and next week we'll start our home evenings."

"We shall start paying tithing from our next pay check." Tomorrow—yes, tomorrow.

And then, we quote more lines from Whitman:

"Pride, envy, selfishness, dishonesty, intemperance, doubt, secret passions—almost numberless in variety and degree are the wedges of sin. And alas! almost numberless are the men and women who today are allowing sin to grow in the heart wood of their lives.

"The wedge is there. We know it is there. We put it there ourselves one day, when we were hurried and thoughtless. It shouldn't be there, of course. It is harming the tree. But we are busy so we leave it there; and in time, it grows over and we forget. The years slip swiftly by. Wintertime comes with its storms and ice. The life we prized so much goes down in the unspeakable loss of spiritual disaster. For years after the wedge had grown over, the tree flourished and gave no sign of its inner weakness. Thus it is with sin.

"Many a fine house on many a fine street has a wedge of sin within its elegance. And many a man who walks the streets in pride and arrogance of worldly success is an unrepentant sinner before God. Nevertheless, the wedge is there and in the end of its work is a fallen tree, split and shattered and worthless."

May the Lord bless us all that we may early recognize and remember and remove all wedges before they wreak their havoc in our lives, I pray in the name of Jesus Christ. Amen.

service and sacrifice. Only righteousness can exalt a nation and an individual. History has so proved. This was true 3,000 years ago and it is true today.

Roger Babson once said: "When Jesus appealed to people to give to the poor, He . . . had in mind the good of the giver even more than the good of the recipient." (Roger W. Babson, *If Further Inflation Comes* [Philadelphia: J. B. Lippincott Company, 1950], p. 201.)

He also said that the safest hedge against inflation is the Ten Commandments, especially the last, "Thou shalt not covet. . . ." He refers to changes that have come, like universal suffrage, the increase in transportation by means of the automobile and the airplane, the increase in vision through motion pictures and television. "Hearing," said he, "has multiplied a thousand times through the radio. Yet in the same period there has been almost no increase in the nation's character.

. . . A sane faith and philosophy of life is of greater economic importance than the gold content of the dollar." (*Ibid.*, p. 205.)

I believe the United States of America will be free from bondage, economic and otherwise, ". . . if they will but serve the God of the land, who is Jesus Christ. . . ." (Eth. 2:12.) There is only one plan by which humanity can be saved and preserved, and that is the gospel of Jesus Christ in all of its wide ramifications.

We have moved forward so rapidly in the various avenues that we have lost our bearings. Thoughtlessness and expediency dominate our efforts to succeed.

The other night I asked a group of teen-agers to read the story of the Prodigal Son. Charles Dickens said: "It is the most beautiful story ever told." It is not difficult to picture that wayward son as he returned to his home, disappointed and ashamed—in rags and tatters. He had lost his inheritance, he had wasted his substance in riotous living, he had thrown away his opportunities, and he was now back where he started.

I reminded these youngsters that the greatest tragedy in human experience is a misspent life. Haphazard use of time, money, and energy means a poor return, devoid of satisfaction and fraught with failure and uncertainty. The young people to whom I refer are the homemakers of tomorrow and the future citizens of our country.

To me there is no grander spectacle in this world than that of a young man and a young woman kneeling at the altar and joining hands in holy wedlock and pledging to each other their love and devotion for time and all eternity. It makes for stability. Such a union is not easily severed. It

Truth Will Prevail

Alma Sonne

Assistant to the Council of the Twelve

● My brethren and sisters: Elder Kimball's remarks reminded me of the first memory gem I learned in Primary:

"Defer not till tomorrow to be wise, Tomorrow's sun to thee may never rise."

(William Congreve,
Letter to Cobham.)

Economically, the world at present is disturbed about inflation. And it has been stated that only a spiritual revival can prevent it from becoming

a catastrophe. I am sure a spiritual revival would solve many problems in our country and elsewhere.

But when all is said and done, the best hedge against inflation is the character of the people. New ideas, new methods, new departures from the beaten path will come and go, but fundamental things like thrift, self-reliance, and hard work will be restored in the final solution. Security does not come without preparation. Health and happiness cannot be bought or given. They are products of

is a sacred covenant which cannot be broken except by sin and wrongdoing.

There is an old proverb that reads: "... thou shalt deliver him the pledge again when the sun goeth down. . . ." (Deut. 24:13.) In modern language it means: Keep your promises and hold sacred your covenants.

The task before us is to safeguard the moral and spiritual agencies required to preserve a healthy and God-inspired civilization.

The rock-foundation of such a civilization is a firm faith in the true and living God. Without such faith the soul has no anchorage and life has no purpose.

The unbeliever has no program, He sees no future, he prepares for none;

He does not hear the voice of the prophets,

He has not looked beneath the crust of things,

He flounders and stumbles,

He lives in a vacuum;

He has no road to the future

And no rewards for right living.

He is negative, doubtful, and unprogressive. To him death is the end, and all hope is gone.

To avoid the pitfalls of skepticism, our faith must be nourished and fostered by prayerful investigation, diligent research, and scriptural study, for God's plan of regeneration must be known to his children. Men cannot be saved in ignorance. The Church supplies the means and facilities for our growth and development. We are living in a day when our faith in the eternal values must be strengthened. We build our own fortifications against evil.

The great work which our Eternal Father has founded is destined to fill the whole earth. It will not fail, and no power, however great, can stop its progress. Small as it was in the beginning, destitute of influence and worldly advantages, it is a power that will continue to grow and increase. It will go forward through the power that is in it.

It cannot be understood unless it be "viewed with the eye of faith," for it is the product of faith. In other words, the person or persons who seek to understand it must have some knowledge of the power that founded it, the power that sustains it, and the power that goes with it in its operations in the world.

The Lord will never forsake his servants who stand at the head of his Church in any hour of extremity, when even strong men are tested and tried and when calamities and upheavals are threatening the stability and wisdom of men and nations.

Faith in God, in the immortality of the soul, and in the words of the prophets, living and dead, is more

than a passive belief. It is the motive power in men's lives.

A man of faith makes decisions every day because of that faith; he knows where he is going; he rejects the unproven sophistries of the world; he can withstand the infidelity, the cynicism, the ridicule, and the groundless arguments of those who live without responsibility to God and without a program to guide them through the journey of life.

Those who deny God and his manifestations are a multitude in our day. They proceed without guide or compass. Their aims and ambitions are centered in the things of earth, and their conception of right and wrong is blurred.

Our mission as a Church is to teach the unbelievers and the uninformed the message of faith as it pertains to the gospel and the divine callings of Jesus Christ and Joseph Smith.

There is no other way, and the Church feels keenly its responsibility in this respect.

As a boy I remember attending church in a modest meetinghouse built by the early settlers of Cache Valley. My memory of that old chapel is very dim, but I recall the design painted on the wall behind the stand. On it were three messages.

In bold lettering on the top were the words: "Holiness to the Lord." It suggested worship. Below this expression of faith was another one which read: "Truth will prevail." Still further down and near the bottom were the words: "Truth crushed to earth will rise again." To me as a boy it meant one thing, the restored gospel of Christ. Truth was synonymous with Mormonism so called, and a revealed truth.

I think, generally speaking, it was the opinion of all the Latter-day Saints who met there. They were solid and sound in their beliefs. They were now free to worship God in their own way. Their chief concern was the success of their settlements made "... far away in the West. . . ." ("Come, Come, ye Saints," *Hymns*, 13.) As I read their history and review their achievements, I include they were not mistaken nor led astray by selfish leaders. They had found the truth—the truth which, as Jesus taught, would make them free.

They read the Bible, the Book of Mormon, the Pearl of Great Price, and modern revelations. The contents of these books were facts, not opinions. The prophets did not speculate. They spoke as one who knows. There are no books so positive and forthright as the scriptures, modern and ancient. The prophets did not support their messages by argument. These messages were self-evident.

Most of the pioneers who came to the valleys of the mountains are now gone. They had faced relentless opposition and severe persecution, but here they were in their Zion, worshipping the true and living God. It was all in fulfillment of prophecy and they were happy and satisfied. Their spirit was unconquerable, their faith never flagged, and their perseverance and powers of endurance were remarkable. Their example of devotion and steadfastness has not been in vain. As a people we are proud of their achievements. We are equally proud of present accomplishments, and we glory in the prospects for the future.

May God's kingdom grow and increase until the earth is full of those who love the Lord their God, I pray in the name of Jesus Christ, Amen.

Scriptural Witness of Jesus Christ

Bruce R. McConkie

Of the First Council of the Seventy

● An apostle is a special witness of Christ. This morning we heard President David O. McKay, the senior apostle of God on earth, bear an inspired and fervent testimony of the divine sonship of our Lord.

I think it would be of interest to the conference to know that it was on April 9, 1906, exactly 60 years ago today, that President David O. McKay was ordained an apostle, a special witness of the Lord, a special witness of him who has redeemed us with his blood. Since that day, three-score years ago,

this man who is now God's prophet on earth has stood as a light and a pillar of spiritual strength to the Church and to the world.

With all of you I rejoice and thank God for the ministry of that man who is the President of The Church of Jesus Christ of Latter-day Saints, who is the presiding high priest of God on earth, who in literal reality is an apostle, a prophet, a man of God, a man whom the Lord loves.

In this connection may I also note that it was on April 7, 1910, fifty-six

years ago, that President Joseph Fielding Smith, also an oracle of God, was ordained to the holy apostleship to stand with President McKay in directing the affairs of God's kingdom on earth.

That Jesus, of whom President McKay testified this morning, issued this invitation, "Come unto me. . . ."

"Take my yoke upon you, and learn of me. . . ." (Matt. 11:28-29.)

He also said, ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

To know God in that full sense which will enable us to gain eternal salvation means that we must know what he knows, enjoy what he enjoys, experience what he experiences. In New Testament language, we must "be like him." (1 John 3:2.)

But before we can become like him, we must obey those laws that will enable us to acquire the character, perfections, and attributes that he possesses.

And before we can obey these laws, we must learn what they are; we must learn of Christ and his gospel. We must learn "that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (Mosiah 3:18.) We must learn that baptism under the hands of a legal administrator is essential to salvation and that after baptism we must keep the commandments and "press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men." (2 Ne. 31:20.)

Our revelation says: "The glory of God is intelligence, or, in other words, light and truth." (D&C 93:36.)

Joseph Smith taught that "a man is saved no faster than he gets knowledge" of God and his saving truths (*Teachings of the Prophet Joseph Smith*, p. 217) and that "it is impossible for a man to be saved in ignorance" of Jesus Christ and the laws of his gospel. (D&C 131:6.)

We believe in gospel scholarship. We think that devout men everywhere, in and out of the Church, should seek spiritual truth, should come to know God, should learn his laws, and should strive to live in harmony with them. There are no truths as important as those that pertain to God and his gospel, to the pure religion that he has revealed, to the terms and conditions whereby we may gain an inheritance with him in his kingdom.

Thus we find Deity commanding: "Search these commandments. . . ." (D&C 1:37.)

". . . study my word which hath gone forth among the children of men. . . ." (D&C 11:22.)

". . . teach the principles of my gospel, which are in the Bible and the

Book of Mormon, in the which is the fulness of my gospel." (D&C 42:12.)

Thus we find Jesus saying: "Search the prophets. . . ." (3 Ne. 23:5.)

"Search the scriptures; for . . . they are they which testify of me." (John 5:39.)

"Yea, a commandment I give unto you that ye search these things diligently. . . ." (3 Ne. 23:1.)

Christ is the great exemplar, the prototype of perfection and salvation: ". . . he said unto the children of men: Follow thou me. . . ." (2 Ne. 31:10.)

Also: ". . . what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Ne. 27:27.)

I know of no better way to respond to Jesus' invitation, "learn of me" (Matt. 10:29), than to study the scriptures with a prayerful heart.

I know of no better way to heed his counsel, "follow thou me," than to live in harmony with the truths recorded in the scriptures, for as Nephi asked, ". . . can we follow Jesus save we shall be willing to keep the commandments of the Father?" (2 Ne. 31:10.)

The Old Testament prophets reveal Christ's laws and foretell his Messianic ministry.

The Doctrine and Covenants records his mind and will and voice as he speaks to men in our day.

The Book of Mormon is an American witness of his divine sonship which has come forth "to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." (Book of Mormon title page.)

The New Testament contains the witness of the ancient apostles that he ministered among men and set up his earthly kingdom in the meridian of time.

I recently finished, primarily for my own personal enlightenment, an intensive, prayerful, and organized study of the four Gospels—Matthew, Mark, Luke, and John—those inspired accounts that speak plainly of our Lord's mortal ministry.

After concluding this study, I recorded my views and sentiments concerning the gospel accounts in these words:

"And so endeth the gospels—
"Those sacred scriptures which tell of the birth, ministry, mission, atoning sacrifice, resurrection, and ascension of the Son of God;

"Those revealed records which teach with power and conviction the eternal truths which men must believe to gain salvation in God's kingdom;

"Those true histories of the life of Christ which lead men to love the Lord and to keep his commandments;

"Those sacred and solemn testimonies which open the door to the receipt of peace in this life and eternal life in the world to come.

"In this holy writ, in these gospel accounts, in these testimonies of the life of our Lord—

"We see Jesus—the Almighty, the Creator of all things from the beginning—receiving a tabernacle of clay in the womb of Mary.

"We stand by an Infant in a manger and hear heavenly voices hail his birth.

"We observe him teaching in the temple and confounding the worldly wise when but twelve years of age.

"We watch him in Jordan, immersed under the hands of John, while the heavens open and the personage of the Holy Ghost descends like a dove; and we hear the voice of the Father speak approving words.

"We go with him into a wilderness place apart and behold the devil come, tempting, enticing, seeking to lead him from God-directed paths.

"We view in wonder and amazement his miracles: He speaks and the blind see; at his touch the deaf hear; he commands and the lame leap, paralytics rise from their beds, lepers are cleansed, and devils desert their ill-gotten abodes.

"We rejoice at the miracle of sin-crippled souls being made whole, of disciples who forsake all to follow him, of saints who are born again.

"We stand in awe as the elements obey his voice: He walks on the water; at his word storms cease; he cures the fig tree and it withers; water becomes wine when he wills it; a few small fish and a little bread feed thousands because of his word.

"We sit with the Lord of life, as a man, in the intimacy of a family circle in Bethany; we weep with him at Lazarus' tomb; we fast and pray at his side when he communes with his Father; we eat and sleep with him and walk with him down the lanes and in the villages of Palestine; we see him hungry, thirsty, weary, and marvel that a God should seek such mortal experiences.

"We drink deeply of his teachings; we hear parables such as never man spoke before; we learn what it means to hear one with authority announce his Father's doctrine.

"We see him:

"In sorrow—weeping for his friends, lamenting over doomed Jerusalem;

"In compassion—forgiving sins, caring for his mother, making men whole spiritually and physically;

"In anger—cleansing his Father's house, blazing forth with righteous indignation at its desecration;

"In triumph—entering Jerusalem amid shouts of hosanna to the Son of David, transfigured before his disciples on the mount, standing in resurrected glory on a mountain in Galilee.

"We recline with him in an upper room, apart from the world, and hear some of the greatest sermons of all time

as we partake of the emblems of his flesh and blood.

"We pray with him in Gethsemane and tremble under the weight of the burden he bore as great drops of blood come from every pore; we bow our heads in shame as Judas plants the traitor's kiss.

"We stand at his side before Annas and again before Caiaphas; we go with him to Pilate and to Herod and back to Pilate; we partake of the pain, feel the insults, shudder at the mocking, and are revolted at the gross injustice and mass hysteria which hurl him inescapably toward the cross.

"We sorrow with his mother and others at Golgotha as Roman soldiers drive nails into his hands and feet; we shudder as the spear pierces his side, and live with him the moment when he voluntarily gives up his life.

"We are in the garden when the angels roll back the stone, when he comes forth in glorious immortality; we walk with him on the Emmaus road; we kneel in the upper room, feel the nail marks in his hands and feet and thrust our hands into his side; and with Thomas we exclaim: 'My Lord and my God!'

"We walk to Bethany and there behold, as angels attend, his ascension to be with his Father; and our joy is full, for we have seen God with man.

"We see God in him—for we know that God was in Christ manifesting

himself to the world so that all men could know those holy beings whom to know is eternal life.

"And now what shall we say more of Christ? Whose Son is he? What works hath he wrought? Who today can testify of these things?

"Let it now be written once again—and it is the testimony of all the prophets of all the ages—that he is the Son of God, the Only Begotten of the Father, the promised Messiah, the Lord God of Israel, our Redeemer and Savior; that he came into the world to manifest the Father, to reveal anew the gospel, to be the great Exemplar, to work out the infinite and eternal atonement; and that not many days hence he shall come again to reign personally upon the earth and to save and redeem those who love and serve him.

"And now let it also be written, both on earth and in heaven, that this disciple, who has prepared this work, does himself also know of the truth of those things of which the prophets have testified. For these things have been revealed unto him by the Holy Spirit of God, and he therefore testifies that Jesus is Lord of all, the Son of God, through whose name salvation comes." (Bruce R. McConkie, *Doctrinal New Testament Commentary*, pp. 873-876.)

This testimony I renew and reaffirm in the name of Jesus Christ. Amen.

While in the wilderness the prophet Nephi was instructed by the Lord to construct a vessel in which to cross the mighty waters. To his doubting brothers this appeared to be an impossible task. But Nephi knew that it could be done and began fashioning tools and accumulating materials for his important assignment. When he advised his brothers of his purpose, they murmured and scoffed, saying: "Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters." (1 Ne. 17:17.)

In spite of their skepticism and ridicule, Nephi was moved by the spirit of obedience and had faith and confidence that the Lord would open the way for him to carry out the commandment he had received. Humbly, yet majestic in his trust, he proclaimed to his brothers: "If God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done." (1 Ne. 17:50.)

Another soul-stirring incident that is recorded in holy writ teaches a forceful lesson from which we may profit. As a devoted and loving father, Abraham's heart must have been heavy when he was commanded to take his beloved son, Isaac, upon a mountain and offer him as a sacrifice. Yet with unwavering faith and implicit trust in the Lord, he responded to the charge. He was dutifully obedient. Mercifully, however, he was relieved of the severe challenge the Lord had imposed upon him. But he had been tested and tried. For his faithfulness and obedience, the Lord gave Abraham this wonderful promise: "... in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:18.)

In those ancient days the offering of burnt sacrifices was a subject that was repeatedly taught and stressed. Evidently there were many discussions as to which was the more important practice, sacrifice or obedience. Samuel, the prophet, asked Saul, whom he was teaching, the question: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?" Then without waiting for a reply, he gave this inspired answer: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.) How powerful to Adam, Abraham, Saul, and to us, also, is this lesson concerning the importance of obedience.

Now what of our own day? As we read the daily newspapers, view television, and listen to the radio, we are acutely aware of the unrest that exists in the world today. Wars, bloodshed, riots, and acts of lawlessness are characteristic of the times. They are

When the Lord Commands, Do It

Henry D. Taylor

Assistant to the Council of the Twelve

● As we journey through life, requests may come to us from those who have been appointed to positions of leadership and authority to perform some labor or to accept some responsibility. We may not comprehend nor understand the reason at the time nor even later for such calls, but, with confidence in those making the request, we respond without question.

One of the beautiful incidents found in the scriptures relates to our first parents, Adam and Eve. After being driven from the Garden of Eden they began to till the soil and to have dominion over the beasts of the field and to eat their bread by the sweat of their faces. They called upon the name of the Lord and heard his voice speaking to them from the way toward the Garden of Eden, but they did not see him, as they were now shut out from his presence.

The Lord gave them commandments that they should worship him

and should offer as a sacrifice unto him the firstlings of their flocks. No explanation was given for making such offerings, and I suppose they wondered as to the reasons, but without hesitation they were obedient unto the directions of the Lord.

After many days an angel appeared to Adam and inquired: "Why dost thou offer sacrifices unto the Lord?" Then came Adam's sublime, beautiful, trusting response as he answered: "I know not, save the Lord commanded me." (Moses 5:6.) Thus this noble couple gave sufficient reason for their obedience to the Lord's command. What a glorious example to us, their posterity.

Compliance to counsel without knowledge of the reason therefore is often referred to as blind obedience. But obedience is not blind when it is based on faith—implicit, trusting faith.

Marvelous deeds can be accomplished through faith and obedience.

evidence of some men's desires for unrighteous power, a lack of consideration for the rights of others, a disregard for established laws, and a tendency to be nonconformists. The jails today are crowded with such individuals. It is necessary, as we all know, for law-making bodies to enact legislation that will protect the rights of the law-abiding majority against the rebellious minority.

But these selfish, self-appointed nonconformists, whose inspiration is derived from an evil source rather than a source divine, have not learned to appreciate the peace and joy that come into the soul through obeying the laws of the land and observing the commandments of the Lord.

The Savior, on the other hand, subscribed to the principle of obedience to divine law. In referring to him the Apostle Paul observed: "Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.) Should we not follow the Lord's example?

At the present time, through inspiration from the Lord, many worthwhile programs are being given to the Church. These programs have the endorsement, approval, and blessing of the General Authorities. Do we hearken unto the chosen servants of the Lord, who prepare these valuable aids for us? Do we render obedience to the counsel that comes to them through inspiration and revelation from our Father in heaven?

Well might we as individuals and as parents ask ourselves these questions: "In these good and prosperous times, have I accumulated an adequate reserve of food, clothing, and savings to provide for me and my family in the event of illness, emergency, or unemployment?"

"Am I living in such a way that my life will be an inspiration and an example to others? and am I following the counsel of the prophet when he declares that every member should be a missionary?"

"Am I gathering my family around me each week in a home evening and studying the gospel?"

"Have I carefully analyzed my family records and engaged in prayerful research in order to complete the history of my progenitors?"

Over the centuries the Lord has given many assurances of his desire to pour out blessings upon the people, but he has made it equally clear that blessings are predicated upon obedience and a willingness to obey his commandments. Moses in his day promised the children of Israel:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and

to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

"And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God." (Deut. 28:1-2.)

And now in the latter days the Lord has again made it crystal clear that he is willing to bless the faithful. That is strongly evident in this assurance: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

This harmonizes with the statement that the Prophet Joseph declared he had made a rule in his life and followed each day. It was simply this: "When the Lord commands, do it!" (*Documentary History of the Church*, Vol. 2, p. 170.)

Now, may I emphasize one more

thought? In this year of 1966 renewed emphasis is placed on the importance of the home and the cultivating of the spirit of love therein. With listening ears and responsive hearts, we should hearken to the words of our beloved prophet, President McKay, who has counseled: "... let us never lose sight of the principle of obedience.

Obedience is heaven's first law, and it is the law of home. There can be no true happiness in the home without obedience—obedience obtained, not through physical force, but through the divine element of love." (*Treasures of Life*, p. 329.)

That we may be blessed with the rich rewards that come to the faithful through observing the beautiful principle of obedience to all that the Lord commands us is my humble prayer, in the name of the Lord Jesus Christ. Amen.

The Miracle That Is Jesus

Gordon B. Hinckley
Of the Council of the Twelve

● My dear brethren and sisters, I approach this responsibility with a prayer in my heart that the Lord will prompt me by his Holy Spirit, as I add my word of testimony.

I have on the desk in my home a small metal box. It is about 12 inches square and half as high. On its face are six knobs and two dials. Now and again, when I have an hour, it becomes my plaything. It is a short-wave radio. Turning the knobs, I listen to London, Washington, Tokyo, Peking, Moscow, Havana, and other great capitals of the world.

The voices I hear are persuasive, seductive, fascinating, and confusing. Speaking across the earth, they are part of a mighty battle that is being waged for the minds of men. They are aimed at persuasion in political philosophy. There are voices of democracy competing with voices of Communism, and each is winning converts according to the discernment and the judgment of listeners.

The stakes are high, the weapons are sophisticated, the methods are clever.

There is a comparable battle being waged for the faith of men, but the lines are not always so clearly drawn, for even among the forces of Christianity there are those who would destroy the divinity of the Christ in whose name they speak. They might be disregarded if their voices were not so seductive, if their influence were not

so far-reaching, if their reasoning were not so subtle.

Tomorrow is Easter. At sunrise in the morning multitudes will gather on a thousand hills to welcome the dawn of the Easter day and to remind themselves of the story of the Christ, whose resurrection they will commemorate. In language both beautiful and hopeful, preachers of many faiths will recount the story of the empty tomb. To them—and to you—I raise this question: "Do you actually believe it?"

Do you actually believe that Jesus was the Son of God, the literal offspring of the Father?

Do you believe that the voice of God, the Eternal Father, was heard above the waters of Jordan declaring, "This is my beloved Son, in whom I am well pleased?" (Matt. 3:17.)

Do you believe that this same Jesus was the worker of miracles, the healer of the sick, the restorer of the infirm, the giver of life to the dead?

Do you believe that following his death on Calvary's hill and his burial in Joseph's tomb, he came forth alive the third day?

Do you actually believe that he yet lives—real, vital, and personal—and that he will come again as promised by the angels at his ascension?

Do you actually believe these things? If you do, then you are part of a shrinking body of literalists who more and more are being smiled at by philoso-

phers, who more and more are being ridiculed by certain educators, and who more and more are being considered "out of it" by a growing coterie of ministers of religion and influential theologians.

I have recently read a series of provocative writings setting forth the clever reasoning of American, British, and European theologians to "de-myth," as it is called, the story of Jesus of Nazareth. I quote from a capable Protestant layman who writes:

"The most disruptive questions are coming from theologians who . . . are questioning every old concept. They even suggest that maybe the word 'God' should be discarded, since it has become meaningless to so many people.

"Stripped of all else, the question the liberal theologians are asking is the old one that has time and again sundered the Christian church: Who was Jesus?

"The revolutionists . . . turn to the Bible as a source of truth, but their Bible is an expurgated version with embarrassing references to abnormal events edited out. 'De-mythologized,' one says. 'De-literalized,' says another.

"What the new wave casts up is 'religionless' Christianity; a faith grounded on a philosophic system, instead of being suspended precariously from old myths." (*Fortune*, December 1965, p. 173.)

So, in the eyes of these intellectuals, these are myths—the birth of Jesus as the Son of God of whom the angels sang on Judea's plains, the worker of miracles who healed the sick and raised the dead, the Christ resurrected from the grave, the ascension and the promised return.

These modern theologians strip him of his divinity and then wonder why men do not worship him.

These clever scholars have taken from Jesus the mantle of godhood and have left only a man. They have tried to accommodate him to their own narrow thinking. They have robbed him of his divine sonship and taken from the world its rightful King.

While reading of this very effective and growing "de-literalization" process and of its evident effect on the faith of those who are its victims, particularly the youth who are caught up in this sophistry, the words anciently spoken by the prophet Amos come home with new clarity:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

"In that day shall the fair virgins and the young men faint for thirst.

" . . . even they shall fall, and never rise up again." (Amos 8:11-14.)

How descriptive those words of many of the youth of our day, the young men and the young women who in their hearts hunger for a faith that will satisfy, but who, spurning it because of the manner in which it is offered, "faint for thirst" and "fall, and never rise up again."

To these I give our solemn witness that God is not dead, except as he is viewed with a lifeless interpretation.

Is a belief in the divinity of our Lord out of date in the twentieth century? The great scientific age of which we are a part does not demand a denial of the miracle that is Jesus. Rather, there was never a time in all the history of man that made more believable that which in the past might have been regarded as supernatural and impossible.

How can anyone today regard anything as impossible?

To those acquainted with the giant strides of biological science, where men are beginning to peek into the very nature of life and its creation, the miracle of the birth of Jesus as the Son of God certainly becomes more plausible, even to the doubter.

Further, it is not difficult to believe that he, possessed of knowledge commensurate with the task of creating the earth, could heal the sick, restore the infirm, return the dead to life. It may have been difficult to believe these things in medieval times, but can one reasonably doubt the possibility of such while witnessing the miracles of healing and restoration that occur daily?

Is the ascension so impossible a thing to comprehend after sitting in one's living room and watching the lift-off of Gemini 7 as it rose into the heavens to seek out with unerring accuracy its companion, Gemini 6, then orbiting the earth at more than 17,000 miles an hour?

Miracles? I should think so. This is the age of miracles. During my brief lifetime, I have witnessed more of scientific advance than did all of my forebears together during the previous 5,000 years.

With so much of what appears

miraculous about me every day, it is easy to believe in the miracle of Jesus.

But a witness of the Lord is not obtained by observation of the accomplishments of men. Such observation makes reasonable a belief in his birth, life, death, and resurrection. But there is needed something more than a reasonable belief. There is needed an understanding of his unique and incomparable position as the divine Redeemer and an enthusiasm for him and his message as the Son of God.

That understanding and that enthusiasm are available to all who will pay the price. They are not incompatible with higher education, but they will not come only of reading philosophy. No, they come of a simpler process. The things of God are understood by the Spirit of God. (1 Cor. 2:11.) So declares the word of revelation.

The acquisition of understanding and enthusiasm for the Lord comes from following simple rules, and in conclusion, I should like to suggest three, elementary in their concept, almost trite in their repetition, but fundamental in their application and fruitful in their result. I suggest them particularly to our young people.

The first is to read—to read the word of the Lord. I know that with the demands of your studies there is little time to read anything else. But I promise you that if you will read the words of that writing which we call scripture, there will come into your heart an understanding and a warmth that will be pleasing to experience. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." (John 5:39.) Read, for instance, the Gospel of John from its beginning to its end. Let the Lord speak for himself to you, and his words will come with a quiet conviction that will make the words of his critics meaningless. Read also the testament of the New World, the Book of Mormon, brought forth as a witness "that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." (Book of Mormon title page.)

The next is to serve—to serve in the work of the Lord. Spiritual strength is like physical strength; it is like the muscle of my arm. It grows only as it is nourished and exercised.

The cause of Christ does not need your doubts; it needs your strength and time and talents; and as you exercise these in service, your faith will grow and your doubts will wane.

The Lord declared: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matt. 10:39.)

These words have something more than a cold theological meaning. They are a statement of a law of life—that



as we lose ourselves in a great cause we find ourselves—and there is no greater cause than that of the Master.

The third is to pray. Speak with your Eternal Father in the name of his Beloved Son. "Behold," he says, "I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

This is his invitation, and the promise is sure. It is unlikely that you will hear voices from heaven, but there will come a heaven-sent assurance, peaceful and certain.

In that great conversation between Jesus and Nicodemus, the Lord declared: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Then he went on to say, "The wind bloweth where it listeth, and thou hearest the sound

thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:6, 8.)

I do not hesitate to promise that so it will be with you. If you will read the word of the Lord, if you will serve in his cause, if in prayer you will talk with him, your doubts will leave; and shining through all of the confusion of philosophy, so-called higher criticism, and negative theology will come the witness of the Holy Spirit that Jesus is in very deed the Son of God, born in the flesh, the Redeemer of the world resurrected from the grave, the Lord who shall come to reign as King of kings. It is your opportunity so to know. It is your obligation so to find out. God bless you so to do, I pray as I add my personal witness in the name of Jesus Christ. Amen.

The Test of Love

Richard L. Evans

Of the Council of the Twelve

● One of the most quoted New Testament texts is this from John: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

It is comfortingly familiar—the love of God simply stated—and what he did about his love is the evidence of it: He sent his Only Begotten Son that whoso believeth in him should have everlasting life.

Suppose God had loved the world in a passive way? Suppose he hadn't sent his Son? Suppose he hadn't given us his gospel? Suppose he hadn't set out to save mankind or redeem us from death? Suppose he had let his children drift without plan or purpose or counsel or commandments? Would that have been love?

The point I hope to make, for a particular purpose, is the evidence, the proof, the test of love.

An editorial recently read in a medical magazine had an intriguing title: "Love Is a Verb." And from this the writer turned his attention to the importance of doing, of proving, of performing. The proof of any principle is what it does, and the proof of any person is what he does—how he acts, what he becomes—not simply what he says.

"Love Is a Verb."

We might paraphrase and say that service is a verb, that life is a verb; for it is in doing, in living, in learning, and not just in words that we perform our purpose. No one really proves himself or his principles in neutrality or

indifference or inaction. No one proves himself by merely thinking or simply sitting.

The writer of the article referred to above said that in some primitive languages, with their fewness of words, the description of the movement of game, for example, is described simply by one word: *running*. Perhaps we could say much more with fewer words by simply indicating the action: *living, doing*. "... when a noun replaces a verb there is a disadvantage . . ." because a noun is static, and life is movement. Some people "assign an intrinsic value to 'things' like purity and gratitude. . . . They take credit for possessing nominal virtues. Or they punish themselves for having vices. . . [but] we communicate with others in verbs. . . . Gratitude has not even been born until it has been actually conveyed in word or deed. . . ."

The same could be said for sanity, said this same physician. It is "not structural but functional. It is not something one has or is. It is a measure of what one does." (William B. McGrath, M.D., in *Medicine at Work*, February 1966.) If we do sane things, we are sane. If we don't do sane things, we are not sane.

Actions do speak louder than words.

As to a young person who was speculating upon whether or not she loved someone, there is the reminder that love is not simply a noun and not simply a sentimental feeling. The proof of love is what one is willing to do for the loved one. The proof of love is how one behaves.

Dr. John A. Widtsoe turned his attention to this subject at times: "The full and essential nature of love we may not understand," he said, "but there are tests by which it may be recognized."

"Love is always founded in truth. . . . Lies and deceptions, or any other violation of the moral law, are proofs of love's absence. Love perishes in the midst of untruth. . . . Thus, the lover who falsifies to his loved one, or offers her any act contrary to truth, does not really love her."

"Further, love does not offend or hurt or injure the loved one. By that test any human venture, past and present, may be measured for its real value. Cruelty is as absent from love . . . as truth is from untruth."

"... love is a positive active force. It helps the loved one. If there is need, love tries to supply it. If there is weakness, love supplants it with strength. . . . Love that does not help is a faked or transient love."

"Good as these tests are, there is a greater one. True love sacrifices for the loved one. . . . That is the final test. Christ gave of Himself, gave His life, for us, and thereby proclaimed the reality of his love for his mortal brethren and sisters. The mother gives of her own flesh and blood, and jeopardizes her very life, for her child. In family relationships there must be mutual sacrifices among husband, wife, and children, else true love is not there." (Dr. John A. Widtsoe, *An Understandable Religion*, Ch. 8.)

Thus, anyone who would induce someone to do that which it is unworthy to do, or to take advantage, or rob someone of virtue, or embarrass, or hurt, really doesn't love the person he professes to love. What he feels under such circumstances is something less than love. The proving is in the doing.

And so it is with all the virtues. Either we live pure lives or we don't. Either we think pure thoughts or we don't. Purity isn't simply a noun. It is a verb. It is the living of a certain kind of life. It is the thinking of certain kinds of thoughts. Its proof is in keeping the commandments.

Goodness is not theory, it is fact. We may think of tithing as a principle and discuss it and approve it, but if we are really convinced and converted, we will pay our tithing.

We may think well of the missionary system, but it works only because some leave home and sacrifice and serve sincerely—not merely because it is a good organization or idea.

We may think and talk of chastity as a virtue, but if we are converted and convinced, we will live chaste lives.

If we love our children we won't neglect them or let them run loose. If we love our children we won't leave them ignorant of the law, or of the

The Destiny of the Church

In 1842, just twelve years after the Church was organized, the Prophet Joseph Smith wrote a famous document that has become known as "The Wentworth Letter."^{*}

First published in the *Times and Seasons* on March 1, 1842, the writing is especially important since it contains the earliest known printing of the Articles of Faith.

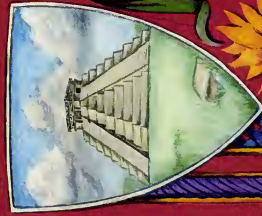
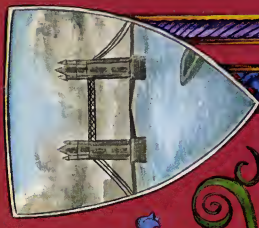
Less well-known but also of great interest to Latter-day Saints are the two paragraphs immediately preceding the Articles of Faith. The first of these paragraphs gives a thumbnail sketch of missionary work up to that time:

"Persecution has not stopped the progress of truth, but has only added fuel to the flame, it has spread with increasing rapidity. Proud of the cause which they have espoused, and conscious of our innocence, and of the truth of their system, amidst calumny and reproach, have the Elders of this Church gone forth, and planted the Gospel in almost every state in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths. It has also spread into England, Ireland, Scotland, and Wales, where, in the year 1840, a few of our missionaries were sent, and over five thousand joined the Standard of Truth; there are numbers now joining in every land."

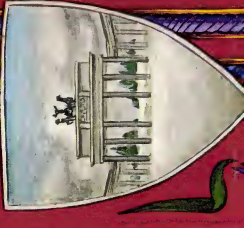
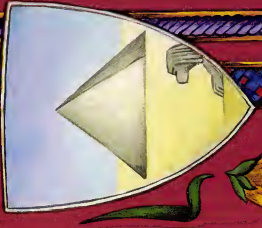
The second paragraph is in effect a remarkable prophesy or declaration by the Prophet Joseph concerning the destiny of the Church. The *Era* editors are pleased to present this declaration on the following double-page spread in full color in a style patterned after the old illuminated biblical manuscripts. We hope it will be widely used for framing and for teaching purposes.

The illustrator is Lucas Visser, a young man who was born in Amsterdam and who joined the Church in 1963. He is now an employee of the Deseret News Press in Salt Lake City. The countries represented in the illustrations in the shields are, beginning top left and running counterclockwise: South America, Italy, Russia, China, United States of America, Greece, France, Australia, Japan, India, Germany, Egypt, England, and Palestine.

^{*}Documentary History of the Church, Vol. 4, p. 535. See also Preston Nibley, "The Wentworth Letter," *The Improvement Era*, Feb. 1962, p. 96.



ur missionaries are going forth to different nations , and in Germany , Palestine , New-Holland , Australia , the East-Indies , and other places , the Standard of Truth has been erected ; no unhallowed hand can stop the work from progressing ; persecutions may rage , mobs may combine , armies



may assemble, raining may
defame, but the truth of God
will go forth boldly, nobly,
and independent, till it has
penetrated every continent,
visited every clime, swept
every country, and sounded in
every ear, till the purposes
of God shall be accomplished,
and the Great Jehovah shall
say the work is done.

Joseph Smith Jr.



commandments, or ignorant of how to behave, or unacquainted with sound habits of work, or ignorant of courtesy and acceptable conduct.

If we love our children we will urge them to prepare as fully as they can for life, persuade them to acquire all the training and education possible. If we love our children we will keep as close to them as possible and do our utmost to keep them free from sin and from anything that would clutter or scar their lives.

As parents there is no greater obligation that is ours—and neglect is not the evidence of love. Part of love is doing our duty in love and loyalty, “by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

“By kindness, and pure knowledge. . .” (D&C 121:41, 42.)

Jesus said: “. . . lovest thou me? . . . Feed my sheep.” (John 21:16.)

Elsewhere it is written: “If ye love me, keep my commandments.” (John 14:15.)

Abstract qualities of character don't mean much in the abstract. It is how we live, how we serve, how we teach our children, what we do from day to day that both indicate what we are and determine what we are; and all the theory and all the speculation, all the quoting of scripture, all the searching of the mysteries, and all the splitting of hairs, and all the knowledge of the letter of the law don't in the final and saving sense amount to very much unless we live the gospel, unless we keep the commandments, unless we prove the principles, unless we live lives of effectiveness, sincerity, and service.

Sometimes we hear someone say, “My life is my own. I am going to do with it as I please.” But no one's life is his own. Too much of others has gone into the making of all of us.

We cannot hurt ourselves without hurting others. A sorrow, an illness, a disgrace, an accident, trouble, or difficulty of any kind—any loss to loved ones is a loss to family and friends. We are too much a part of one another for this not to be so.

If we love our parents, wouldn't the evidence of it be to do something about it: to be grateful, to help to care for them in their need, to honor them by being honorable, to take them into our confidence—not to worry them?

The best evidence of love for parents would be active evidence of kindness, consideration, appreciation, respect for their teachings and counsel.

The best evidence of love of country would be not what we say—or say we feel—but serving it, keeping the laws, preserving its principles.

The best evidence of love for our Father in heaven would be living lives of honor and reverence; not taking his name in vain; living useful, righteous

lives; and keeping his commandments.

As to those who say they love the Church—the best evidence of that love would be serving, doing, giving of ourselves, living its standards, keeping the commandments.

God help us to be members not of record only, but members who place doing and serving and living the requirements of the gospel above our comfort or convenience.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matt. 7:21.)

It is important to believe; it is important to be; but it is also important to do.

Even the devil believes. (See Jas. 2:19.) “Conviction is worthless unless it is converted into conduct.” (Thomas Carlyle.)

Thank God for the gospel, for the personal and literal reality of him who made us in his own image, for his Son our Savior, and for the blessed plan of everlasting life with our loved ones.

Thank God for his patience, for his understanding, for his comfort, for his commandments; for it would be a disillusioning life to be running loose without knowing what was expected of us—or why. Thank God that he sent his Only Begotten Son to show us the way, to redeem us from death, to lead us to everlasting life.

With you I offer gratitude and a pledge to do my best to demonstrate love for our Lord and Savior and his Father who gave us life by living the kind of lives that they would have us live, and leave my witness with you of the truth of that which gathers us here together, in the name of our Lord and Savior, Jesus Christ. Amen.

Saturday Evening Priesthood Session, April 9, 1966

Strait Is the Gate

John H. Vandenberg
Presiding Bishop

● Recently a statement in a magazine caught my attention. It said: “If you don't know where you are going, it doesn't matter which road you take.” As I have pondered this expression, I see it as a timely warning to those of today's youth who throw all caution to the wind with a “don't care” attitude and to those who have lost all sense of direction, such as the giddy nonconformist who looks upon basic moral values with indifference and contempt. Young people, and particularly bearers of the priesthood of God, need to commit themselves to worthwhile goals and high moral values. Failure to do so breeds discontent, frustrations, and attitudes of rebellion. Conversely, however, a desired goal generates courage and definite purpose in the day-to-day affairs of life.

An article in a national magazine entitled “The Twisted Age” (*Look*, Dec. 15, 1964) refers to the degrading influences that leave youth in a state of frustration, discontent, and confusion. The subtle, persuasive methods of some of the modern advertising used to attract attention seem to make forbidden things glamorous, exciting, and acceptable. Through such means, some are duped into tolerating and then embracing sins that cause emotional problems and ultimately destruction of the soul.

The frustrations, anxieties, and rebellions that are rampant today could be measurably reduced if young people could be encouraged to set high ideals. This would help fix in their minds an

objective to achieve. The gospel of Jesus Christ provides such goals and gives purpose to life. It is a process requiring self-discipline.

The Savior's injunction in his Sermon on the Mount was: “Enter ye in at the strait gate. . .” And he tells why: “Because strait is the gate, and narrow is the way, which leadeth unto life. . .” (Matt. 7:13-14.) It is a program for knowing where to go for maximum benefits. It is a road of discipline to follow, beamed on a goal. In contrast, he warned about the opposite road—the wide, undisciplined, easy, nonconforming way. He said: “. . . for wide is the gate, and broad is the way, that leadeth to destruction. . .” (Matt. 7:13.)

Every individual is granted a span of mortality, as Carlyle expressed so simply: “One life, a little gleam of time between two eternities, no second chance for us for evermore.” There is granted to most individuals the intelligence and power to reason for themselves. The tragedy is that so many succumb to the ridiculous mediocre reasoning of others, which often serves only to waste time and distort truth. We need to live every moment conscious that our actions will be compatible with the all-important goal of eternal life and that every moment, hour, and day is important.

Most of us know of some people who showed promise of great attainment but who lived their lives so they never quite measured up to that promise. Such a person was Solomon, who was

blessed with numerous privileges, opportunities, and great wisdom. Yet he strayed into a path of foolishness. Solomon asked God for wisdom and was blessed so that there was not a king like him in all his days. (1 Kings 3:13.) His philosophy indicates he had an understanding of life and the experiences that were connected with it. He knew of life's purpose and its eternal nature. In fact, few men have had the experience he had. Even the Lord appeared to him and set him a goal: the strait and narrow way that leadeth to life. (Matt. 7:14.)

"And the Lord said unto him, I have heard thy prayer. . . .

"I have hallowed this house [the great temple], which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

"And if thou wilt walk before me . . . in integrity of heart, and in uprightness, to do . . . all that I have commanded thee, and . . . keep my statutes and . . . judgments:

"Then I will establish the throne of thy kingdom upon Israel for ever. . . . There shall not fail thee a man upon the throne of Israel." (1 Kings 9:3-5.)

The alternative was the wide gate and the broad way of destruction.

"But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes . . . but go and serve other gods, and worship them:

"Then will I cut off Israel out of the land which I have given them: and this house . . . will I cast out of my sight; and Israel shall be a proverb and a byword among all people." (1 Kings 9:6-7.)

Solomon had his choice of roads, and he turned from God. He bartered his long-range goal for Israel for the worship of other gods and day-by-day gratifications. He failed himself and failed Israel.

In contrast, Moses entered the strait gate and received his errand from the Lord; and even though there were times when he did not know what the next approach might be, he knew the objective, which was to lead the Israelites out of bondage from Egypt. Because he knew the goal, he set his course. With tenacity of purpose he went back to Pharaoh the second time, the third time, the fourth, the fifth, the sixth—yes, even the seventh. Each visit culminated in dramatic experiences, but Moses was never dissuaded.

I cannot imagine a more "twisted age" than that of the time of Moses—a people in bondage under the control of the pagan Egyptians. The influences and temptations that surrounded him could have induced discouragement and abandonment of the goal in a weaker person. But Moses had set his objective. His life was in tune with his Lord, who had appeared to him. For

him there was no failure.

Recently, the wife (Mrs. Lelia Higginson) of a very dear friend of mine passed away in Denver, Colorado. She was one of the most devoted Latter-day Saints with whom I have ever been privileged to associate. There is no question in my mind that her loyalty to our Father in heaven germinated early in her youth as she committed herself to short- and long-range goals of righteousness.

One evening before the funeral service, her husband, their six children, grandmother and grandfather, and two close friends gathered in their home. The father called the family together and brought out a book—a book she had kept, which contained her life story as she herself had written it. Actually, there were two episodes to the story written at different periods in her life. It was the first time that some of the children had heard parts of it, and I am sure it gave them a new and deeper insight into the finer qualities of their mother.

The family has given me permission to share some of this information with you. Quoting from her own writing:

"I know that I lived in the spirit world together with all the hosts of heaven and with God before I came to this earth. I feel that I am a choice spirit to have been chosen to wait 6,000 years to come to earth at this time in these the last days when the world is so highly cultured and the second coming of the Savior is so near at hand.

"I want to be ready to help build up the kingdom of God on this earth. I believe I was put here to be tried and tested through the weaknesses of the flesh and through the free agency I have, to live as I will. I hope I can prove true to the test so that I will be ready to go on in the next world with my loved ones in the plan of eternal progression. I know that I am indeed blessed to be born of noble parents of The Church of Jesus Christ of Latter-day Saints' belief, because I think that there is more responsibility resting on us now in temple work than has ever been placed on the people before.

"The goal I am seeking through this life is that of being permitted to be in the celestial kingdom in the world after this, and I shall never quit working for my goal. I have attended church since I was old enough to go. I learned many of the Church's beautiful songs. My grandmother was the music director, and I love especially the songs she loved. I like Mutual and the social instruction given in the mixed chorus, drama, public speaking, and dancing. I am interested in all of these activities and would like to excel in each. Music, however, means more to me than the rest."

Now, before I read further, I want to let you know that these thoughts were written by her over 30 years ago,

when she was a young girl.

"I want to be married to a clean Mormon boy who can take me to the temple, and I want to be worthy of him. I hope that I can pass on to my posterity a clean, perfect mind and body, my knowledge of the gospel, and a desire to live to attain the celestial kingdom. I hope that I will be permitted to live with my loved ones in the next world and that I may be the means of helping all I can of those around me, and those who have gone before, to get their temple work done. I want to be the means of bringing new souls into the world and to be able to be a worthy and good mother, to help provide a home for them that they may enjoy the same blessings that I enjoy in my home."

To look back over the successful life that this good sister lived, it is easy to see that she had been most successful in reaching the goals. She never digressed from the commitment she had made to herself over 30 years ago. I feel that goal-setting is absolutely necessary for happy living. But the goal is only part of the desired procedures. We need to know which roads to take to reach the goal. In many cases we set far-reaching goals but neglect the short-range ones. With such short-range plans, we need self-discipline in our actions—study when it is time to study, sleep when it is time to sleep, read when it is time to read, and so on—not permitting an undesirable overlap, but getting our full measure of rewards and blessings from the time we invest in a particular activity. In this respect, I feel that Aaronic Priesthood bearers especially need to learn more fully their responsibility for leadership. They need to commit themselves more to obeying the proven principles of the gospel. They need to commit themselves verbally to their friends and families, telling them of their desire to live righteously, so that their friends and families can help and encourage them and observe their progress. They need to make commitments with themselves by writing down their goals and keeping a record of the fulfillment of their achievements.

The entering of the strait gate requires the positive approach—a leadership approach—an approach of which all are capable. It is, in fact, the ideal life. The steps are fewer—no turning back, no sidestepping, only forward where the air is cleaner, purer, more wholesome; the attitude happier; and the achievement grander. There is no frustration or confusion when one is on the proper road to eternal life.

Truly, "If you don't know where you are going, it doesn't matter which road you take," for you will get nowhere. But if we will "enter . . . in at the strait gate," we will obtain life eternal. I bear you this testimony in the name of Jesus Christ. Amen.

Socialism and the United Order Compared

Marion G. Romney

Of the Council of the Twelve

● What I am going to give you now is a statement I have prepared in answer to the question, "Is Socialism the United Order?" Some of you may have already heard it. This is the first time I have ever attempted to give a talk a second time. My excuse is that the Brethren have asked me to give this talk here tonight.

I suppose the best way to start a comparison of socialism and the United Order is with a definition of the terms. Webster defines socialism as:

"A political and economic theory of social organization based on collective or governmental ownership and democratic management of the essential means for the production and distribution of goods; also, a policy or practice based on this theory." (*Webster's New International Dictionary*, 2nd ed., unabridged, 1951.)

George Bernard Shaw, the noted Fabian Socialist, said that:

"Socialism, reduced to its simplest legal and practical expression, means the complete discarding of the institution of private property by transforming it into public property and the division of the resultant income equally and indiscriminately among the entire population." (*Encyclopedia Britannica*, 1946 ed., Vol. 20, p. 895.)

George Douglas Howard Cole, M.A., noted author and university reader in economics at Oxford, who treats socialism for the *Encyclopedia Britannica*, says that because of the shifting sense in which the word has been used, "a short and comprehensive definition is impossible. We can only say," he concludes, "that Socialism is essentially a doctrine and a movement aiming at the collective organization of the community in the interest of the mass of the people by means of the common ownership and collective control of the means of production and exchange." (*Ibid.*, p. 888.)

Socialism arose "out of the economic division in society." During the nineteenth century its growth was accelerated as a protest against "the appalling conditions prevailing in the workshops and factories and the unchristian spirit of the spreading industrial system."

The "Communist Manifesto" drafted by Karl Marx and Friedrich Engels for the Communist League in 1848 is generally regarded as the starting point of modern socialism. (*Ibid.*, p. 890.)

The distinction between socialism, as represented by the various Socialist and Labour parties of Europe and the New

World, and Communism, as represented by the Russians, is one of tactics and strategy rather than of objective. Communism is indeed only socialism pursued by revolutionary means and making its revolutionary method a canon of faith. Communists, like other socialists, (1) believe in the collective control and ownership of the vital means of production and (2) seek to achieve through state action the coordinated control of the economic forces of society. They (the Communists) differ from other socialists in believing that this control can be secured, and its use in the interests of the workers ensured, only by revolutionary action leading to the dictatorship of the proletariat and the creation of a new proletarian state as the instrument of change. (*Ibid.*)

A major rift between so-called orthodox socialism and communist socialism occurred in 1875 when the German Social Democratic party set forth its objective of winning power by taking over control of the bourgeois state, rather than by overthrowing it. In effect, the German Social Democratic party became a parliamentary party, aiming at the assumption of political power by constitutional means.

In the 1880's a small group of intellectuals set up in England the Fabian Society, which has had a major influence on the development of modern orthodox socialism. Fabianism stands "for the evolutionary conception of socialism . . . endeavoring by progressive reforms and the nationalization of industries, to turn the existing state into a 'welfare state.'" Somewhat on the order of the German Social Democrats, Fabians aim "at permeating the existing parties with socialistic ideas [rather] than at creating a definitely socialistic party." They appeal "to the electorate not as revolutionaries but as constitutional reformers seeking a peaceful transformation of the system." (*Ibid.*)

The differences in forms and policies of socialism occur principally in the manner in which they seek to implement their theories.

They all advocate:

(1) That private ownership of the vital means of production be abolished and that all such property "pass under some form of co-ordinated public control."

(2) That the power of the state be used to achieve their aims.

(3) "That with a change in the control of industry will go a change

in the motives which operate in the industrial system. . . ." (*Ibid.*)

So much now for the definition of socialism. I have given you these statements in the words of socialists and scholars, not my words, so they have had their hearing.

Now as to the United Order, and here I will give the words of the Lord and not my words. The United Order, the Lord's program for eliminating the inequalities among men, is based upon the underlying concept that the earth and all things therein belong to the Lord and that men hold earthly possessions as stewards accountable to God.

On January 2, 1831, the Lord revealed to the Prophet Joseph Smith that the Church was under obligation to care for the poor. (See D&C 38.) Later he said:

"I, the Lord, stretched out the heavens, and built the earth, . . . and all things therein are mine.

"And it is my purpose to provide for my saints, for all things are mine. "But it must needs be done in mine own way. . . ." (D&C 104:14-16.)

On February 9, 1831, the Lord revealed to the Prophet what his way was. (See D&C 42.) In his way there were two cardinal principles: (1) consecration and (2) stewardship.

To enter the United Order, when it was being tried, one consecrated all his possessions to the Church by a "covenant and a deed which" could not "be broken." (D&C 42:30.) That is, he completely divested himself of all of his property by conveying it to the Church.

Having thus voluntarily divested himself of title to all his property, the consecrator received from the Church a stewardship by a like conveyance. This stewardship could be more or less than his original consecration, the object being to make "every man equal according to his family, according to his circumstances and his wants and needs." (D&C 51:3.)

This procedure preserved in every man the right to private ownership and management of his property. At his own option he could alienate it or keep and operate it and pass it on to his heirs.

The intent was, however, for him to so operate his property as to produce a living for himself and his dependents. So long as he remained in the order, he consecrated to the Church the surplus he produced above the needs and wants of his family. This surplus went into a storehouse from which stewardships were given to others and from which the needs of the poor were supplied.

These divine principles are very simple and easily understood. A comparison of them with the underlying principles of socialism reveal similarities and basic differences.

The following are similarities: Both (1) deal with production and distribution of goods; (2) aim to promote the well-being of men by eliminating their economic inequalities; (3) envision the elimination of the selfish motives in our private capitalistic industrial system.

Now the differences:

(1) The cornerstone of the United Order is belief in God and acceptance of him as Lord of the earth and the author of the United Order.

Socialism, wholly materialistic, is founded in the wisdom of men and not of God. Although all socialists may not be atheists, none of them in theory or practice seek the Lord to establish his righteousness.

(2) The United Order is implemented by the voluntary free-will actions of men, evidenced by a consecration of all their property to the Church of God.

One time the Prophet Joseph Smith was asked a question by the brethren about the inventories they were taking. His answer was to the effect, "You don't need to be concerned about the inventories. Unless a man is willing to consecrate everything he has, he doesn't come into the United Order." (*Documentary History of the Church*, Vol. 7, pp. 412-13.) On the other hand, socialism is implemented by external force, the power of the state.

(3) In harmony with church belief, as set forth in the Doctrine and Covenants, "that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property" (D&C 134:2), the United Order is operated upon the principle of private ownership and individual management.

Thus in both implementation and ownership and management of property, the United Order preserves to men their God-given agency, while socialism deprives them of it.

(4) The United Order is non-political.

Socialism is political, both in theory and practice. It is thus exposed to, and riddled by, the corruption that plagues and finally destroys all political governments that undertake to abridge man's agency.

(5) A righteous people is a prerequisite to the United Order.

Socialism argues that it as a system will eliminate the evils of the profit motive.

The United Order exalts the poor and humbles the rich. In the process both are sanctified. The poor, released from the bondage and humiliating limitations of poverty, are enabled as free men to rise to their full potential, both temporally and spiritually. The rich, by consecration and by im-

parting of their surplus for the benefit of the poor, not by constraint but willingly as an act of free will, evidence that charity for their fellow-men characterized by Mormon as "the pure love of Christ." (Moro. 7:47.)

No, brethren, socialism is not the United Order. However, notwithstanding my abhorrence of it, I am persuaded that socialism is the wave of the present and of the foreseeable future. It has already taken over or is contending for control in most nations.

"At the end of the year [1964] parties affiliated with the [Socialist] International were in control of the governments of Great Britain, Denmark, Norway, Sweden, Israel, and the Malagasy Republic. They had representatives in coalition cabinets in Austria, Belgium, Iceland, Italy, Luxembourg, and Switzerland; constituted the chief opposition in France, India, Japan, the Netherlands, New Zealand and West Germany; and were significant political forces in numerous other countries. Many parties dominant in governments in Africa, Asia, and Latin America announced that their aim was a socialist society." (*Encyclopedia Britannica*, 1965 Book of the Year, p. 736.)

We here in the United States, in converting our government into a social welfare state, have ourselves adopted much of socialism. Specifically, we have to an alarming degree adopted the use of the power of the state in the control and distribution of the fruits of industry. We are on notice, according to the words of the President, that we are going much further, for he is quoted as saying:

"We're going to take all the money we think is unnecessarily being spent and take it from the 'haves' and give it to the 'have nots.'" (*1964 Congressional Record*, p. 6142, Remarks of the President to a Group of Leaders of Organizations of Senior Citizens in the Fish Room, March 24, 1964.)

That is the spirit of socialism: We're going to take. The spirit of the United Order is: We're going to give.

We have also gone a long way on the road to public ownership and management of the vital means of production. In both of these areas the free agency of Americans has been greatly abridged. Some argue that we have voluntarily surrendered this power to government. Be this as it may, the fact remains that the loss of freedom with the consent of the enslaved, or even at their request, is nonetheless slavery.

As to the fruits of socialism, we all have our own opinions. I myself have watched its growth in our own country and observed it in operation in many other lands. But I have yet to see or hear of its freeing the hearts of men of selfishness and greed or of its bring-

ing peace, plenty, or freedom. These things it will never bring, nor will it do away with idleness and promote "industry, thrift and self-respect," for it is founded, in theory and in practice, on force, the principle of the evil one.

As to the fruits of the United Order, I suggest you read Moses 7:16-18 and 4 Nephi 2:3, 15-16. If we had time we could review the history, what little we know, of Zion in the days of Enoch and about what happened among the Nephites under those principles of the United Order in the first two centuries following the time of the Savior.

Now what can we do about it?

As I recently reminded my wife of the moratorium on the United Order, which the Lord placed in 1834 (D&C 105:34), that socialism is taking over in the nations and that its expressed aims will surely fail, she spiritedly put to me the question: "Well, then, what would you suggest, that we just sit on our hands in despair and do nothing?" Perhaps similar questions have occurred to you. The answer is, "No, by no means!" We have much to do, and fortunately for us the Lord has definitely prescribed the course we should follow with respect to socialism and the United Order.

He has told us that in preparation for the restoration of the gospel, he himself established the Constitution of the United States, and he has plainly told us why he established it. I hope I can get this point over to you. He said he established the Constitution to preserve to men their free agency, because the whole gospel of Jesus Christ presupposes man's untrammelled exercise of free agency. Man is in the earth to be tested. The issue as to whether he succeeds or fails will be determined by how he uses his agency. His whole future, through all eternity, is at stake. Abridge man's agency, and the whole purpose of his mortality is thwarted. Without it, the Lord says, there is no existence. (See D&C 93:30.) The Lord so valued our agency that he designed and dictated "the laws and constitution" required to guarantee it. This he explained in the revelation in which he instructed the Prophet Joseph Smith to appeal for help.

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose. . . ."

(D&C 101:77-78, 80.)

Previously he had said:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land [the test of its constitutionality in the words of the Lord here is whether it preserves man's agency];

"And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law [that is, constitutional law] also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (D&C 98:4-10.)

These scriptures declare the Constitution to be a divine document. They tell us that "according to just and holy principles," the Constitution and the law of the land which supports the "principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before" God; that, "as pertaining to [the] law of man, whatsoever is more or less than this, cometh of evil." They remind us that the Lord has made us free and that laws that are constitutional will also make us free.

Right at this point, almost as if he were warning us against what is happening today, the Lord said: "Nevertheless, when the wicked rule the people mourn." Then, that we might know with certainty what we should do about it, he concluded: "Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold. . . ."

In its context this instruction, according to my interpretation, can only mean that we should seek diligently for and support men to represent us in government who are "wise" enough to understand freedom—as provided for in the Constitution and as implemented in the United Order—and who are honest enough and good enough to fight to preserve it.

"... under no other government in the world could the Church have been established," said President J. Reuben Clark, Jr., and he continued:

"... if we are to live as a Church,

and progress, and have the right to worship as we are worshipping here today, we must have the great guarantees that are set up by our Constitution. There is no other way in which we can secure these guarantees." (*Conference Report*, October 1942, pp. 58-59.)

Now, not forgetting our duty to eschew socialism and support the just and holy principles of the Constitution, as directed by the Lord, I shall conclude these remarks with a few comments concerning what we should do about the United Order.

The final words of the Lord in suspending the order were: "And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption." (D&C 105:34.)

Further implementation of the order must therefore await the redemption of Zion. Here Zion means Jackson County, Missouri. When Zion is redeemed, as it most certainly shall be, it will be redeemed under a government and by a people strictly observing those "just and holy principles" of the Constitution that accord to men their God-given moral agency, including the right to private property. If, in the meantime, socialism takes over in America, it will have to be displaced, if need be, by the power of God, because the United Order can never function under socialism or "the welfare state," for the good and sufficient reason that the principles upon which socialism and the United Order are conceived and operated are inimical.

In the meantime, while we await the redemption of Zion and the earth and the establishment of the United Order, we as bearers of the priesthood should live strictly by the principles of the United Order insofar as they are embodied in present church practices, such as the fast offering, tithing, and the welfare activities. Through these practices we could as individuals, if we were of a mind to do so, implement in our own lives all the basic principles of the United Order.

As you will recall, the principles underlying the United Order are consecration and stewardships and then the contribution of surpluses into the bishop's storehouse. When the law of tithing was instituted four years after the United Order experiment was suspended, the Lord required the people to put "all their surplus property . . . into the hands of the bishop" (D&C 119:1); thereafter they were to "pay one-tenth of all their interest annually. . . ." (D&C 119:4.) This law, still in force, implements to a degree at least the United Order principle of stewardships, for it leaves in the hands of each person the ownership and management of the property from which he produces the needs of himself and family. Furthermore, to

use again the words of President Clark:

"... in lieu of residues and surpluses which were accumulated and built up under the United Order, we, today, have our fast offerings, our Welfare donations, and our tithing, all of which may be devoted to the care of the poor, as well as for the carrying on of the activities and business of the Church."

What prohibits us from giving as much in fast offerings as we would have given in surpluses under the United Order? Nothing but our own limitations.

Furthermore, we had under the United Order a bishop's storehouse in which were collected the materials from which to supply the needs and the wants of the poor. We have a bishop's storehouse under the Welfare Plan, used for the same purpose. . . .

"We have now under the Welfare Plan all over the Church, . . . land projects . . . farmed for the benefit of the poor. . . .

"Thus . . . in many of its great essentials, we have, [in] the Welfare Plan . . . the broad essentials of the United Order. Furthermore, having in mind the assistance which is being given from time to time . . . to help set people up in business or in farming, we have a plan which is not essentially unlike that which was in the United Order when the poor were given, portions from the common fund."

It is thus apparent that when the principles of tithing and the fast are properly observed and the Welfare Plan gets fully developed and wholly into operation, "we shall not be so very far from carrying out the great fundamentals of the United Order." (*Conference Report*, October 1942, pp. 57-58.)

The only limitation on you and me is within ourselves.

And now in line with these remarks, for three things I pray:

(1) That the Lord will somehow quicken our understanding of the differences between socialism and the United Order and give us a vivid awareness of the awful portent of those differences.

(2) That we will develop the understanding, the desire, and the courage, born of the Spirit, to eschew socialism and to support and sustain, in the manner revealed and as interpreted by the Lord, those just and holy principles embodied in the Constitution of the United States for the protection of all flesh, in the exercise of their God-given agency.

(3) That through faithful observance of the principles of tithing, the fast, and the welfare program, we will prepare ourselves to redeem Zion and ultimately live the United Order, in the name of Jesus Christ. Amen.

No Exaltation Without the Priesthood

President Joseph Fielding Smith

Of the First Presidency and President of the Council of the Twelve

● We have had a delightful meeting to this point, and I hope and pray that what I say will be for the benefit of all who are listening.

Service in behalf of others is one thing required of every soul. He who is able but who will not serve his fellows in some way is not fit to have place among them. Serving others is its own reward. When we receive the priesthood, we do so with the understanding that it will be used for the benefit of others. This is an obligation we take upon us. In fact, priesthood blesses us in two ways: first, it is the means through which exaltation comes to those who hold it; second, it is to be used in behalf of others that they also may be blessed. No man is independent. Put a man off by himself, where he could communicate with none of his fellow beings or receive aid from them, and he would perish miserably. It is a mistake for us to draw within ourselves as does a snail into its shell. No man has been given the priesthood as an ornament only. He is expected to use it in behalf of the salvation of others.

Not only is he expected, but he is commanded to do so, for the Lord said, after pointing out the various offices in the priesthood and the duties assigned to each:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D&C 107:99-100.)

This means that the man who accepts the priesthood also accepts the responsibilities that go with it. He promises that he will give service and make himself approved. If he breaks this covenant—for it is a covenant—then he will have to stand among those who do not exercise priesthood; he cannot stand among those who are approved. Let every man who holds the priesthood understand that he cannot enter into exaltation without the priesthood. If he refuses to use that priesthood when it is conferred upon him, he will not be found worthy to hold it in that day when men are rewarded according to their works.

Each man holding the priesthood should learn his duty from the Parable of the Talents; for when the Lord shall come, like rewards shall be given us. Many who have promised to magnify

their priesthood and who have failed to do so shall be cast out. Their priesthood shall be taken from them, and they shall find themselves outside the gates of the City, for they cannot stand with those who have been faithful. Theirs shall be a condition of weeping and gnashing of teeth. "For unto every one that hath shall be given, . . . but from him that hath not shall be taken away even that which he hath." (Matt. 25:29.) Simply this: We are under obligation as men holding the priesthood to put to service the authority which we have received. If we do this, then we shall have other responsibilities and glory added, and we shall receive an abundance, that is, the fullness of the Father's kingdom; but if we bury our priesthood, then we are not entitled to receive any reward—we cannot be exalted.

Every member of the Church should try to find some church duty to perform. Never refuse to serve. When a presiding officer asks your help, be glad to accept and give the best you have to that labor. The Lord expects this of us, and we are under covenant to do so. This course brings joy and peace, and at the same time those who serve receive the greatest blessing. The teacher gains more than the one taught; the blessing returned to us when we accept a call to work in the Church is far greater than the blessing we can impart to others. He who refuses to perform any labor or shirks

responsibility when it is given him in the Church is in grave danger of losing the guidance of the Spirit. Eventually he becomes lukewarm and indifferent to all duties, and, like the plant that is not cultivated and watered, he shrivels up and dies a spiritual death.

Do you think it will ever be possible for any one of us, no matter how hard we labor, or even if we should suffer martyrdom, to pay our Father and Jesus Christ for the blessings we have received from them? The great love, with its accompanying blessings, extended to us through the crucifixion, suffering, and resurrection of Jesus Christ is beyond our mortal comprehension. We never could repay. We have been bought with a price beyond computation—not with gold or silver or precious stones, "but with the precious blood of Christ, as of a lamb without blemish, and without spot." (1 Pet. 1:19.)

"I stand all amazed at the love Jesus offers me,

Confused at the grace that so fully he proffers me;

I tremble to know that for me he was crucified,

That for me a sinner, he suffered, he bled and died.

"I think of his hands pierced and bleeding to pay the debt!

Such mercy, such love, and devotion can I forget?

No, no, I will praise and adore at the mercy seat,

Until at the glorified throne I kneel at his feet.

"Oh, it is wonderful that he should care for me,

Enough to die for me!

Oh, it is wonderful, wonderful to me!" (Charles H. Gabriel, in *Hymns*, 80.)

The Lord bless you, in the name of Jesus Christ our Redeemer. Amen.

The Wisdom of Keeping the Word of Wisdom

President N. Eldon Tanner

Of the First Presidency

● Brethren: It is good to be with you this evening in our general priesthood meeting and to have the priesthood meeting in over 400 different places, listening to these services tonight.

We are very happy to have President McKay with us. We shall hear his message later.

I wish to say a few words about the Word of Wisdom. When I was a boy and they talked about the Word of Wisdom, all I thought of was that this was a religious requirement. In fact, we were told a good many times: A cup of coffee won't hurt you; a cup

of tea won't hurt you; one cigarette won't hurt you; a drink won't hurt you; it's getting the habit that will bother you. And we kids used to think that the Church was prudish and odd for trying to get us to do things that made us look funny in the sight of the boys with whom we associated who were not members of the Church.

I would like to say just a few words about the breaking of the Word of Wisdom and what it means to us, the danger of tampering with things that the Lord has told us not to tamper with, both as it affects our bodies and

as it affects our ability to resist, if we get on the wrong side of the line.

This has been said about Satan, as we read in the Doctrine and Covenants:

"Satan stirreth them up, that he may lead their souls to destruction. And thus he has laid a cunning plan, thinking to destroy the work of God; but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment."

"Yea, he stirreth up their hearts to anger against this work."

"Yea, he saith unto them: Deceive and lie in wait to catch, that ye may destroy; behold, this is no harm. And thus he flattereth them, and telleth them that it is no sin to lie that they may catch a man in lie, that they may destroy him."

"And thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare."

"And thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men." (D&C 10:22-27.)

There is no doubt, boys—and you are the ones I am talking to tonight—there is no doubt but that Satan is out, going up and down, here and there, trying in every way he can to destroy us.

It is an interesting thing that over 130 years ago a prophet of God said ". . . tobacco . . . is not good for man." (D&C 89:8), and now scientists all over the world say that tobacco is not good for man. You have heard it talked about a good deal, but I would like to appeal to these boys who are listening to me tonight—and have them appeal to other boys wherever they may be, and have their fathers appeal to them—to let them realize what a great danger is involved in partaking of tobacco and alcohol and these other things that are advised against.

Dr. William H. Stewart has said the so-called "next-guy theory"—that it can happen to someone else but not to me—is the psychology that is preventing anti-cigarette campaigns from making more headway. The fallacy of this kind of reasoning is illustrated in the story of a Honolulu reporter, who said, "It just can't happen to me; I'm safe." But this Hawaiian newsman, Mark Waters, spoke from the grave to readers of the Honolulu *Star Bulletin*. Waters died of lung cancer at the age of 56 on February 1, the day the *Star Bulletin* ran his last story. It was a by-line account of a 42-year rendezvous with his killer.

The story was written in the hospital five days before his death. Waters read proof on the story and made final corrections the day before he suc-

cumbed, observing that it might help someone else.

Waters told how he started smoking at 14, stealing cigarettes from his father's pack, and how he continued at the rate of two packs a day, even after suffering a stroke and contracting bronchitis. Doctors discovered cancer in his left lung. A lobe was removed. Waters gained 10 pounds after the September operation and felt fine. Four months later pain returned. The doctor removed fluid from his chest cavity but had to tell him that he had little time to live.

"Not a soul I've preached to has stopped smoking," he wrote from his hospital bed, "not a single, solitary soul."

"It's one of those things. You always think, it'll happen to others, but never to me. When you get lung cancer, God help you."

Like the rest of his story, Waters' conclusion was terse.

"I'm short of breath. I can't take five steps without having to sit."

"The cancer has gone to my liver and I don't know where else."

"I don't have a ghost of a chance. It's too late for me."

"It may not be for you."

I want to tell you a little story about a boy I knew very well, my baby brother, as sweet a boy as I ever knew—kind, considerate of his mother, and loved by every member of the family. But he got into wrong company when he was just a little boy, and he started using cigarettes. He used to steal away and have his smoke, and then he got to smoking a little more and a little more, until he became a habitual smoker. He had four older brothers, and we tried to get him to quit smoking, to realize that he shouldn't be doing it.

He kept saying he was going to quit smoking, but just a few years ago he died of lung cancer. And if anything makes you hate tobacco, it is to have a brother, one of the finest young fellows that you know, go to his death because he had that habit of smoking. He thought when he was a kid, "I can quit any time I want to." In fact he used to say so, and he used to try to quit but he couldn't.

I want to tell you another story about a man whom I knew very well in Calgary, Alberta, one of the outstanding drillers in the oil business—one who was very well-to-do and had the biggest string of drilling rigs in the whole country.

He was doing a little social drinking. (May I add here, in case I forget it, that one out of every 15 who does a little social drinking becomes an alcoholic. When you are in a group where there are 15 men who are drinking socially, you are going to find that one will be an alcoholic. Every one of them will say, "How silly; it

couldn't happen to me. I am just drinking socially. I am not going to drink much." And they continue to argue about it until they are in the gutter.)

This man of whom I am speaking I knew very well, since I was Minister of Mines up there. His social drinking made him an alcoholic. That poor fellow was worked with by his partner, he was worked with by his friends, he was encouraged in every way to quit this drinking, but it was getting the better of him. He said, "You are crazy. I can quit drinking any time I want to." But finally this was his story—of course I knew it without his telling it—and I had him go to a group of our young men to tell it: "I didn't realize until I was actually in the gutter that I was an alcoholic and couldn't control myself. It cost me my business, it cost me my wife, it cost me my friends, it cost me the respect of everyone who knew me. I was literally in the gutter because I took the first drink." And he added, "I want to tell you, young men, no man can afford to take one drink of alcohol. I don't care who he is, how much he is worth, or if he is a multimillionaire—he cannot afford to take one drink of alcohol."

I want to say to you boys, wherever you are tonight: Realize that you can't afford to play with these things that will take your life. You can't afford to do it anyway, because the Lord has said, "Don't do it." It is being proven in every way that tobacco and alcohol are not good for us.

Let us be men. Let us not be sissies. Anybody can drink, and anybody can smoke. It doesn't take brains to do that. But it does take brains and a little willpower and a little sense to refuse the first smoke and the first drink of alcohol. And leave the other things—tea and coffee—alone as well, because they are the first steps to the other transgressions.

May the Lord bless you that every member in this Church holding the priesthood—in fact every member—will keep the Word of Wisdom, knowing that it is a commandment of the Lord. It is for your own good. You are not a sissy. Don't be a fool.

Remember that the priesthood you hold is the power of God delegated to you to act in his name. He has promised that if you magnify your priesthood all that he has is yours.

I want to bear you my testimony that God lives and that through his Son, Jesus Christ, the plan of life and salvation has been given to us to let us know how we can enjoy life here upon the earth and prepare ourselves for immortality and eternal life.

May the Lord bless us to this end and give us strength to do his will, I humbly pray in the name of Jesus Christ. Amen.

A Testimony Through the Holy Ghost

LeGrand Richards
Of the Council of the Twelve

● I rejoice with you, my brothers and sisters, in the presence of our prophet this morning and in being able this Easter morning to commemorate the resurrection of the Lord and Savior, Jesus Christ. In my heart I thank him for having restored his kingdom to the earth in our day, and that those of us who are assembled here today have a witness through the Holy Spirit that the Lord has established his Church in the earth.

It is my privilege as one of the General Authorities to travel to the various stakes of Zion and to some of the missions, and I always return with gratitude in my heart for the faith and faithfulness of the Latter-day Saints evidenced in so many ways to prove their love of the Lord and their desire to help build his kingdom and to bring honor and credit to his holy name and blessing to his children.

The apostle James said: "... show me thy faith without thy works, and I will show thee my faith by my works." (Jas. 2:18.) I want to tell you that I am proud of the way the Latter-day Saints are showing their faith in God and their love for him by the works that they perform.

Now, I thought in the few moments that I have to address you this morning that I would like to use for a text what the Prophet Joseph Smith said in an interview with the President of the United States when the President asked the Prophet wherein we differ in our religion from the other religions of the day.

The Prophet's answer was: "... we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost. ..." (*Documentary History of the Church*, Vol. 4, p. 42.)

I thank the Lord that in the restoration of the gospel this promise has been given to all who enter into the waters of baptism by the mode that he has specified and that at the hands of those who have the authority to administer the same and by the laying on of hands, they become recipients of the Holy Ghost. I would rather have my children and my children's children enjoy the companionship of the Holy Ghost than any other companionship in this world because if they will heed the promptings of that Spirit, he will

lead them into all truth and see them safely back into the presence of their Father in heaven. This statement by the Prophet is simply repeating again, in a sense, what the Savior said to Nicodemus. Remember when he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5.) and hence the importance that we have in this Church the same foundation and the same power to guide and direct us.

The promise of the Savior to his apostles prior to his crucifixion was that he would send another Comforter. There isn't time to go into the details of all that he promised that Comforter would do; but he was to lead them into all truth; he was to make known unto them things present, things past, things which are to come; he was to take from the Father and from the Son and reveal it unto them. And so the Savior said:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:16-17.)

I think one of the most positive and powerful demonstrations of what this Holy Spirit, the Comforter, can do for a man, as we find recorded in Holy Writ, is the experience of the great apostle Peter. You remember just prior to the Savior's crucifixion Peter said, "Though all the world forsake thee, I will not forsake thee." (See Matt. 26:33.) And you recall the Savior said that before the cock would crow that he would deny him thrice. But after he had tarried at Jerusalem, according to the command of the Savior, and he had received the Holy Ghost, we have a different Peter. When he was commanded that he should no more preach Christ and him crucified in the streets of Jerusalem, his answer was, "We ought to obey God rather than men." (Acts 5:29.)

If the Lord had not placed in his Church of today his Holy Spirit, we would not be the Church that we are; we could not have accomplished what we have accomplished; the Saints could not have endured all the privations, hardships, and persecutions through which they have passed; neither could we carry on the great

missionary program of the Church as we are doing, because the Lord has breathed into his work the breath of life, and our people are willing to make every sacrifice at the call of the Church in order to prove their love of the Lord and their desire to build his kingdom and to share the truth with their fellowmen.

When the apostles asked the Savior for the signs of his second coming and the end of the world, after declaring to them what would happen—that there would be wars and rumors of wars, that nation should rise against nation and people against people, and that his gospel should be preached in all the world for a witness to all nations (and that is what we are doing as a people today)—the Savior said: "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." (Matt. 24:9.) History has recorded how literally that prediction of the Savior has been fulfilled through the restoration of the gospel in our day. The Prophet Joseph Smith and his brother Hyrum, the patriarch, were put to death by their enemies and along with them hundreds of Latter-day Saints. My grandfather's brother was shot down in cold blood at the Haun's Mill Massacre, and our people were driven from pillar to post until they came here to these valleys of the mountains. But the Lord didn't intend that they would always suffer persecution. He told the Prophet Joseph and his companions that he would give them power to lay the foundation of his Church and that he would bring forth out of darkness and obscurity the only true and living Church upon the face of the whole earth, "with which I, the Lord, am well pleased, speaking unto the church collectively and not individually." (D&C 1:30.)

I was very much intrigued with and interested in the experience that Brother Marion D. Hanks of the First Council of the Seventy had a few years ago when President Eisenhower called a youth conference in Washington to which over 7,000 delegates came to discuss what could be done to help the young people, the youth of this great land of America. Brother Hanks was asked to give the keynote address—not just to give a talk but to lay the foundation for the discussion at that great convention. When Brother Hanks sat down, the man conducting the convention made this statement:

"As I sat here, I reflected that Mr. Hanks comes from people that were driven from our region of the country because of the things they believed, that suffered bitter persecution for their ideals, that went finally to the far reaches of the country where they thought themselves away from all of this.

"Now we have invited a leader of that people to come here to talk to us of the same ideals and principles for which we drive them away."

It takes truth a long time to travel. They crucified our Lord, but think of what the world is doing today in recognition of his ministry. And so this work that God the Eternal Father has established in the earth in our day has been proclaimed by the prophets that it shall never be thrown down or given to another people, but it shall roll forth until it shall become as a great mountain and fill the whole earth.

This spirit of sacrifice is in the Church. Notwithstanding the persecutions heaped upon our people, they continued to send their representatives, mostly married men, into the mission field in the early days. We are told that after President Brigham Young accepted the gospel, for the next ten years he spent almost his entire time in the mission field, and when he went on his first mission, he didn't even have an overcoat. He took a quilt from the trundle bed, and his wife made him a cap out of a pair of old pantaloons. At the end of the ten years he said all he had ever had as a reward for his service was the half of a small pig that the Prophet Joseph divided with him and that had been given to him by one of the brethren. What besides the testimony of the Holy Ghost could have led a great leader like Brigham Young to spend ten years without any remuneration in order to share with the world the wonderful truths of the gospel? My grandfather, of the first 14 years of his married life, spent ten of them in the mission field away from his family. In this Church today there are many, many families in which there isn't a male member old enough to go on a mission who hasn't filled a mission. My grandfather, my father, my brothers, my sons, my wife's father, her brothers—why! we are a missionary people. Today we have over 12,000 in the mission field at their own expense just to share the truths of the gospel with those who know not what the Lord has done in the restoration of his Church to the earth in our day. Among those there are many families that have two and three missionaries in the field at the same time. That spirit of sacrifice is still in the Church. Men give up their businesses, I had a friend of mine come in my office; he had been on two missions. A married man, he said, "Brother Richards, if I sell my home and my automobile I can go on another mission." He was willing to go for a third time and then come back and start all over again.

After our Saints had been driven from the East into these valleys of the mountains, five years after their arrival here, a convention was held in the old tabernacle on this block for the elders

of Israel at which 98 of them were called to go on missions. They were all married men. In those days they didn't ask them if they wanted to go. They were told in that meeting that their missions would not be very long—that they would be separated from their families only from three to seven years. Many of them were sent so far away that they couldn't even hear from their families in less than six months time. And then the brother in charge, Heber C. Kimball, said, "If any of you men refuse to go, there isn't a wife that will remain with you, because there isn't a Mormon woman who would live with a man a year, or a day, if he refused to go on a mission." Now that same spirit carries through to this very day.

Here just a few years ago, when we were still letting young married men go on missions, I interviewed a young man for his mission; and when I saw the recommend from his bishop, I noted that he was a married man. I said, "Does your wife want you to go on this mission?"

He said, "She certainly does."

I said, "Why didn't you bring her so I could ask her?"

He said, "I couldn't; she's in the hospital. She gave birth to our first child this morning."

I said, "Then let's go to the hospital." We went to the hospital, and there was that young wife with her little babe in her arms. I said, "Do you want this husband of yours to go on a mission?"

She said, "I certainly do. When we married we decided that our marriage would not stand in the way of his mission. My parents are able to take care of me and our baby and are willing to, and I want him to go." He filled an honorable mission.

We go through the missions, and we meet for hours with these missionaries in their missionary meetings with not a dry eye there. They bear their testimonies and say that before they came on their missions they heard missionaries say that their mission was the happiest time of their lives. "We didn't believe a word of it. Now we know what they were talking about."

I met a man up in the Northwest who was a convert to the Church, and he had just returned from his mission. He said, "I wouldn't take a check for a million dollars for the experience of my mission."

I interviewed another young man there who had served several years in the armed forces. He said, "There isn't a company in this world that could offer me a large enough salary to get me to leave my mission."

Can anybody in the world plant such feelings in the hearts of people except through the testimony of the Holy Ghost? No wonder the Prophet indicated that of all considerations the

gift of the Holy Ghost was the most important one.

We see that in everything about us. Take the Choir here—all these years—we don't have to pay them. They can't do that in other churches. And not only that, there are so many other things.

Take, for instance, the law of tithing, which Bishop Simpson talked about the other day. While I was serving in the Southern States Mission, an itinerant preacher came to the South telling the churches how they could get out of debt. I went to listen to him. He told them that if they would pay their tithing for ten months, they could get their churches out of debt. Then he quoted the words of Malachi indicating that it was the Lord's law of blessing his people. I went to him after the meeting and was introduced to him, and I said, "Reverend, I would like to bear you my testimony that you are getting near the truth. I am a Mormon elder. We have been paying our tithing all our lives. One thing I can't understand—you say it is the Lord's law of blessing of his children. If it is, why don't you ask them to pay tithing all their lives? If it would be good to be blessed for ten months, wouldn't it be better to be blessed all their lives?"

He said, "Oh, Mr. Richards, we can't go that far. If we can get them to pay for ten months, we will do pretty well."

Speaking now of the gift of the Holy Ghost, I want to tell you another experience. Brother [Melvin J.] Ballard was up in the Northwest as president of the mission. In those days that country was not as well settled as it is now. A colonizer up there had heard about how the Mormons were colonizers, how they had settled these towns all up and down through these valleys of the mountains. He came down and wrote a brief on the program of the Mormon Church. Then he went back, but he couldn't make it work, so he brought his brief to Brother Ballard and asked him if he would read it and tell him what was the matter with it. Brother Ballard read it, and he said, "You have here a perfect corpse; if somebody would just breathe into it the breath of life, then it would work for you." I thank the Lord that he has breathed into this Church the breath of life.

We had a convention here not long ago—a ministerial convention. On Sunday they took the ministers to our various wards to attend the Sunday School. Out here in a certain ward where they have about twenty departments, they took a particular minister right through every department. On the way back to the general assembly, the minister said, "It must cost you a lot of money to run an institution like this."

The brother showing him around

called the caretaker over and said, "Tell this man how many are on the payroll."

He said, "I am the only one. I keep the buildings clean." Well, they just can't do it, and I have had experiences with them to know.

Speaking of the law of tithing being a law of blessing of the people, the Lord said, "... and prove me now herewith ... if I will not open you the windows of heaven. . . ." (Mal. 3:10).

I think I have time to tell you one experience of when I was on a mission back in the Eastern States. One of our branch presidents was a large tithe payer—paid every month as regular as the clock ticked—and I said to him, "You must have a wonderful testimony of the law of tithing."

He said, "I have."

I said, "Would you tell me what it is?"

He told me that his wife and children joined the Church over in England a few years before that; and when he told me who the missionary was, I learned it was an old MIA teacher of mine from out in Tootoele. Then he said, "I didn't join the Church, because I didn't have the faith to pay my tithing. Then one day a young missionary who was being released came to me and said, 'Brother . . . I want to baptize you before I go home!' I told him, 'You can't.'"

"Why can't I?"

"Because I haven't the faith to pay my tithing."

And then that missionary said, "If you will let me baptize you before I go home, I promise you that within a year from now you will be in America with your family, earning three times what you are earning now."

He said, "That's a good enough promise for me." And he was baptized. He said that he didn't see how it could happen—he was under contract with his company to work for three years, and he knew he wouldn't break his contract. But he was able to have his contract bought off, and the company released him. Within one year he was in America with his family, earning four times as much as he was when that Mormon missionary promised him three times as much. I told that story a few years ago from this pulpit. At the close of the meeting one of the mission presidents sitting right down in front came up to me and said, "Brother Richards, I was the young man who made the promise."

Brothers and sisters, I say to you that if you will love the Lord and serve him and keep his commandments, you never can get out of the red—you will always be owing the Lord something. He has a way of paying and compensating that is worth more than all the wealth of this world. And this is my testimony to you. I know this is the work of God, the Eternal Father. I know that God lives, that Jesus is the Christ. I am so proud to be one of his witnesses. I leave you my witness in the name of the Lord, Jesus Christ. Amen.

I looked in her eyes and not with surprise

Saw the dreamlight of youth resting there.

'Yes, I know it is coming,' she shyly replied,

'And if you never will tell,

There's a wedding that day and I'm going away

To a dear little home on the hill.'

"'Easter is coming,' I said to a man,
To whom middle-age brought no reprieve.

His silvering hair told of worry and care,

And his voice held a note of pique.

'Don't talk about Easter, that's all I can hear,

Easter hats, Easter gowns, Easter shoes,
And for ruffles and frills, old Dad pays

the bills,

Do you wonder I'm down with the blues?

"'Easter is coming,' I said to a man
With bent form and beard white as snow.

His dim eyes grew bright with a wonderlight

And his withered old face was aglow.

'Ah, friend, 'tis a message I fain would proclaim

To striving humanity.

To me it means life, resurrection of youth,

To endure through eternity.'

"I pondered their answers for many a day,

For each with its meaning was fraught,
And each one so different, yet, right in

its way,

But what was the answer I sought?

Must pleasure come foremost, whatever the cost,

While life, youth, and love have their day?

And must the true meaning of Easter be lost

Till we come to the end of the way?

"As springtime approaches with beckoning hands

And the promise of things 'born anew,'

And Easter draws near with its myriad of plans,

Just what does it mean to you?"

I am sure to many of us it means new clothes, perhaps a vacation from school, spring at last, or the beginning of baseball season. These are all quite wonderful and vital to us, but they are not the real reasons we celebrate Easter.

Just a few weeks ago I stood beside the casket of a very close friend who had been taken in the prime of his life, leaving a young widow and four tiny children. And as we stood in that sacred room while the family said their last goodbyes, my, it tugged at my heartstrings to watch a little four-

How One Can Know That God Lives

Paul H. Dunn

Of the First Council of the Seventy

● My beloved brothers and sisters, and I include all who listen in that salutation, I have been moved by the testimonies and the witnesses that have borne evidence again these past days and this morning to me of the truthfulness of the gospel. I am grateful for this opportunity to declare to you the inner feelings of my heart. It was just a few days ago that my little six-year-old daughter, Kellie, came rushing up to me and, throwing herself into my arms with all the exuberance that only youth can display, she said, "Daddy, did you know it is only three more days until Easter?" I assured her that I did. Then she, with an anxious look, wanted to know just what it all meant, and so we took a moment to visit. We talked about the eternal things that have been so prominent in this conference. As we discussed the eternal verities of the gospel of Jesus Christ on a six-year-old plane, I com-

menced to think about the real meaning of Easter, as we do on these occasions. It reminded me of the delightful poem that Grace Daniels has recorded for us. Let me share it with you:

"EASTER IS COMING"

"'Easter is coming,' I said to a boy,

A wee, little lad, by the way;

His eyes were bright and he smiled with delight

As he quickly looked up from his play.

'Oh, yes, I know Easter, for that is the time

When the bunny brings eggs red and blue,

And inside they're just like what old chickie lays,

But some are real candy, too.'

"'Easter is coming,' I said to a maid,
With brown eyes and shining brown hair.

year-old boy slip his hand into that of his mother and, wistfully looking up at her, ask the question, "Mama, will we ever see Daddy again?" I am sure this scene has been repeated many times throughout all the world, because death brings us face to face with the question of the ages. To quote Job as we frequently do at this time of the year, "If a man die, shall he live again?" (Job 14:14.)

It was just 21 years ago on another Easter morning when a great armada of ships assembled in the bay off the island of Okinawa. And on that Easter morn as I looked upon the faces of those who were to take the beach, one of the great, great questions of all the ages seemed again to be registered by those men. "What hope is there in the future?"

The answer came to me, I believe, in the midst of one of my darkest hours. As I pushed ashore with my buddies, I crawled a few feet into the sand, and there I found a young soldier in the last moment of this life. I didn't know his name, nor could I tell you to which faith he belonged. As I tried to give him a little bit of comfort, his last words were these: "Out of this filth, death, destruction, will come a new world and a new way of life." In the face of what seemed to be his defeat, he saw the real victory. And almost in a providential way, just a few yards from where he lay was a patch of Easter lilies, signifying to those who would observe the new birth and the new way of life. It was later I discovered that Okinawa was the Easter lily capital of the Orient.

It is when we encounter experiences such as these that questions are often raised that one wants to know, and rightly so: How can we know the reality of the resurrection? Is it true? One of the great educators of our Church, Dr. Lowell Bennion, has listed for us four ways by which we can come to know truth or reality. First, he says, by accepting it on the authority of someone else; second, by thinking; third, by experiencing; and fourth, by feeling, which we in this Church would call inspiration or revelation.

Let me just discuss for a moment each of these channels by which we come to know.

First, *authority*. There was a time when a prodigious mind, such as that of Aristotle and Herbert Spencer, could survey the entire field of human knowledge and draw conclusions. But with the great accumulation of knowledge that has been derived through specialization, no single person can grasp all of the learning that is now available to mankind. For this reason man is compelled to rely upon the experience or authority of others for some of his information. Each of us turns to the doctor, the dentist, the

lawyer, the teacher, the mechanic, the spiritual leaders, and many other persons for guidance in particular problems. The student of chemistry, for example, does not begin from scratch to rely upon his own experience. He uses the efforts of the teacher, the text, the reference book, and other sources of authority. To bypass such a vast accumulation of knowledge would be folly indeed.

Likewise, in religion we have preserved for us the sayings and teachings and testimonies of Moses, of Amos, of Paul; of Alma in the Book of Mormon; of Joseph Smith in his life and teachings; and of course, of the Christ. These were not persons who were eccentric, but individuals who were significant in stature, living in real-life situations, claiming wisdom from God, and bearing personal testimony that these things that are recorded in our scriptures are indeed true. They too deserve an honest hearing.

Second, *reason or thinking*. In man's search for truth, the mind plays a leading role. Man, as a child of God, was created in the image of his Heavenly Father, the glory of whose intelligence is reflected in the beauty and orderliness of the universe. Why should man, God's child living in his world, not trust his own mind and use it earnestly as one avenue by which he can come to know the truth about reality—in this case, the resurrection?

The mind has the ability to weave the separate experiences of life into larger and more unified views. Each day the mind is bombarded with numerous ideas, impressions, perceptions, and feelings from without and from within. These enter the mind in a disorganized and miscellaneous fashion, but the human mind has the ability to bring a measure of order out of chaos by establishing meaningful relationships among phenomena that it experiences.

However, reason alone is not a sufficient guide to truth. For, as Goethe has said, "Human life divided by reason leaves a remainder." Through reason alone one cannot choose a mate, find God, or determine all things of greatest value.

Third, *experience*. One of the most trustworthy avenues to truth lies along the path of experience. Each of us has a rich amount of it, for it is common to all. In the affairs of everyday life, we learn to trust experience. We learn sweetness by taste, softness by touch, colors by sight, and joy and sorrow, love and hate directly in life situations. There is no substitute for experience, and without it we cannot know the truth.

Two types of experience have been described: that which is based on science and its discoveries and that which is common to all of us in everyday life. The latter, which is a non-

scientific experience, is just as real and may also be a valid source of knowledge, but it is often either more general or more unique and, therefore, somewhat more difficult to communicate to others.

Experiences of this type play an important role in religion. Many religious principles can be practiced and experienced in everyday life. The validity of religion does not rest on faith alone. We feel and observe the effects of selfishness, greed, lust, and hate. We also observe and feel the opposite effects of unselfishness, generosity, purity of heart, and love. Faith and repentance and forgiveness are not abstract principles but are real parts of life. Prayer and worship are religious experiences for those who participate in them with faith.

And finally, *revelation*. Despite the great emphasis on reason and the experience of science, inspiration (or intuition, as some have preferred to define it) also plays a very important role in discovering truth. Scientists have testified that some of their most profound insights have come to them, not in the labored process of logical thought, but as unexpected, unpremeditated hunches, possibly as flashes from the imagination, the subconscious mind, or even from God. They, too, recognize inspiration as a source of knowledge.

Revelation is communication from God to man. It is another avenue to truth, to a correct knowledge of reality. Revelation includes all the other avenues.

A prophet is not without experience in human life, for he lives among men and with himself. He is not insensitive to good and evil, right and wrong, joy and sorrow, life and death. Questions and problems come to his mind. He thinks, he reflects, and he searches for the answers; and then—and this step is distinctive in the life of a prophet—he turns to God in humility and faith. When the answer comes, it is usually not in an audible tone, although it can be and often has been in both former and latter days, but more often it comes through the "still, small voice" of the Comforter. This Comforter, the Spirit of Truth, clarifies the mind of the prophet and causes his bosom to burn within him so that he knows the will of God. Then he declares it to man. The testimony or reality of these things can be the personal experience of every honest, seeking individual in the world. Through these channels man has come to know the reality of Christ's life, divine mission, death, and eventual resurrection.

In answer to the questions: "If a man die, shall he live again?" and "What hope is there for the future?" I summarize the words of our prophet, seer, and revelator, President David O.

McKay, who spoke yesterday:

To sincere believers in Christianity, to all who accept Christ as their Savior, his resurrection is not a symbol but a reality. As Christ lived after death, so shall all men, each taking his place in the next world for which he has best fitted himself. With this assurance, obedience to eternal law should be a joy, not a burden, for compliance with the principles of the

gospel brings happiness and peace. "He is not here," said a witness many years ago, "but is risen." (Luke 24:6.) Because Christ does live, so shall we. And then President McKay bore his sacred witness to that effect.

And I would like to declare to President McKay and to all of you this day that I too know that my Redeemer lives, and I give you that witness in the name of Jesus Christ. Amen.

Man's Eternal Destiny

Alvin R. Dyer

Assistant to the Council of the Twelve

● This morning I shall speak of him whom we honor this [Easter] day and always, Jesus Christ, the Son of God, known to his contemporaries as Jesus of Nazareth and the Son of the carpenter. He taught the true meaning and purpose of life, which led Paul to say: "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.)

The story of the birth and life of Jesus of Nazareth is now accepted almost universally by all mankind. But the power and efficacy of his earth-life existence and the purpose of it are subjects of controversy, also universally. Even within the realms of a Christendom there exists a vast canyon of variance as to who he is, the purpose of his mission, and the meaning of life that he propounded.

In the eyes of many of his contemporaries he was a disturber, an inciter to political division. We have this from Pundit Nehru, the Indian leader, and I quote:

"Jesus talked a strange language of revolt against existing conditions and the social order. In particular he was against the rich and the hypocrites who made of religion a matter of certain observances and ceremonial. Instead of promising wealth and glory, he asked people to give up even what they had for a vague and mythical Kingdom of Heaven. He talked in stories and parables, but it is clear that he was a born rebel who could not tolerate existing conditions and was out to change them. This was not what the Jews wanted, and so most of them turned against him and handed him over to the Roman authorities." (*Glimpses of World History* [New York: The John Day Company, 1942], p. 85.)

But to the humble and sincere who believed his message, he was worshiped and loved.

We who are here today have a firm conviction of the true purpose of his mission and life.

In our hearts we feel much the same as the two who walked unbeknown to them with the resurrected Christ, Cleopas and another, who, while walking to Emmaus at the time of the resurrection, were discussing Jesus as they journeyed. The Master joined them and opened the scriptures to their eyes. Impressed, they asked him to carry with them as they stopped to be refreshed.

Not knowing that he was the resurrected Christ, they asked further questions but did not understand his answers. But they talked together concerning the events of the past days that had greatly disturbed the area around about. The Christ also asked them questions, and alarmed at his questions Cleopas said:

"Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

"And [Jesus] said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people." (Luke 24:18-19.)

Then said they: We had supposed him to be the one to redeem our people, but now he is gone, having been turned over to the high priests. Yet they said it has been three days, and we wonder. Still, a woman among us has been to the grave, and he is not there. Others of us have also been to the sepulcher, and we found him not. What does it all mean?

Then said Jesus unto them, "O fools, and slow of heart to believe. . . ."

Later their eyes were open and they knew him, but he had vanished. Said they: "Did not our heart burn within us, while he talked with us by the way . . . ?" (Luke 24:25, 32.)

As we contemplate his life and mission, our hearts burn within us, for we know that he lives.

He is Christ the Lord, the Redeemer of mankind, who according to the plan

wrought the atonement, which made possible the redemption of the soul in all its glorified implications. We believe and know him to be divine, the Son of God, our Heavenly Father, and who himself being a separate and distinct personage also is a God. This is abundantly attested to in the holy scriptures and by direct and divine manifestation to the Prophet Joseph Smith.

There are many who will deny his divinity and ascribe unto him the rank of teacher and perhaps prophet. Many there are of his professed disciples, who speak from the pulpits that bear his name, who turn away when challenged as to the actuality of his divinity.

The weakening trends of faith in Christ today are the same as in the time of test when he ministered among men upon the earth. He taught them in the hills of Judea and on the shores of Galilee; he satisfied them with miracles and fed them with loaves and fishes. The multitude followed him everywhere he went, but when the time came for him to tell them of his divine mission and that he was the Son of God, they turned from him and walked no more with him. Accept him as a teacher and a provider of both physical and spiritual food? Yes! Acknowledge him as the Son of God and divine? No, this they could not do, and they turned away from him.

What of Christ today? Nearly 2,000 years have passed since his glorification. Men ignore the purpose and the meaning of existence for which he gave his life, yet will give credence to the exhumed doctrines of the madman Nietzsche and the immoralist Plato, who taught that God is dead and that man drifts in an endless nothingness, that mankind generally has no spiritual contact with God the Father and his glorified Son. These live in the shadows of confusion, without a sense of reference or a cause for being. Here are the soul crises of some of these men:

"Until a man figures out the trap and hunts . . . the ultimate ground of being," ponders one, "he has no reason at all for his existence. Empty, finite, he knows only that he will soon die. Since this life has no meaning, and he sees no future life, he is not really a person but a victim of self extinction."

Another has exclaimed: "How long can man bear emptiness?" Still another: "Here is what frightens me. To see the sense of life dissipated. To see our reason for existence disappear. That is what is intolerable. Men cannot live without meaning." (Look, July 27, 1963, p. 19.) And from still another: "When I consider the short duration of my life, swallowed up in eternity before and after, the little space I fill, and even can see, engulfed in the infinite immensity of space of which I am ignorant, and which knows me not, I am frightened, and am as-

tonished being here rather than there, why now rather than then."

The immensity of the universe and man's relationship to time and eternity cause him to ask over and over again: Who am I? Where did I come from? What is my destiny? Why should man come into mortal existence and then fade and die?

The answer to this is that the way to eternal life is in the knowledge of God and Jesus Christ whom he hath sent. Heeding not this eternal truth, men are groping in darkness. The way out of the shadows into the light is in the revealed wisdom of the gospel of Jesus Christ communicated unto the spirit of man. But he must respond to this unmistakable truth of eternal life by the innate power within himself.

Exposed to the truth in this manner, he will see and feel his life calibrated to eternal existence and will thus be in the way of joy and perfection; herein lies the true meaning of the resurrection of the Christ, who as the pattern for all men proclaimed, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.)

Concerning a fullness of joy obtained through resurrection, the Lord revealed this thought to Joseph Smith: "For man is spirit. The elements are eternal [meaning the natural body], and spirit and element, inseparably connected [as in resurrection], receive a fullness of joy." (D&C 93:33.)

But it is impossible for man, as man, devoid of revelation from God to understand the plan of life and salvation. Jacob, a righteous son of the prophet Lehi, declared: "... great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him. . . ." (Jac. 4:8.)

Without divine communication man stands confused about his own existence. He is faced with many conflicting concepts of the meaning of life and of his destiny, or no meaning and destiny at all! To find the way to an understanding of himself, man must, as a beginning, rely upon normal innate instincts. This inner force is personal; it is instinctive. But he must be consciously aware of what this power can do for him as he responds to the forces of good and the teachings of truth for which the Christ sacrificed his life.

The great French philosopher and teacher Du Nouy spoke with inspiration when he said the most effective path that can eventually lead to the comprehension of man is *revelation*. This "direct road," says he, "... is closed to a great many people and independent of rational thought. Those who can make use of it are fortunate."

(*Human Destiny* [New York: Longmans, Green and Co., 1947], p. 3.) But make use of it he must if he is to find God and the meaning of life.

Scientific, religious, and educational thought that is bent on revising and supposedly amplifying man's knowledge and that does not keep alive the fundamental concept of the eternal nature of God and his Beloved Son and their relationship to man in eternity creates only secular concepts and mere rationalization. Such indoctrination imposes false direction, retarding man's natural response to the truth.

But man may know of the eternal truths of redemption made effectual by the atoning sacrifice of the Son of God. Concerning this the Apostle Paul declared:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things

with spiritual.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:9-14.)

In conclusion, in these times of stress a revelation to the Prophet Joseph Smith might well be repeated with significant meaning:

"Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being.

"And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved.

"Listen to him who is the advocate with the Father, who is pleading your cause before him." (D&C 45:1-3.)

It is my sincere conviction that God has literally spoken unto a prophet at this crucial time in our world's history. The *truth* has been restored. Each must stand the burden of his own blame if he does not take advantage of the revealed knowledge about God and his Son Jesus Christ, who is the author of the plan of salvation that gives to mankind the purpose and meaning of life and of man's eternal destiny. The heralds of truth representing the Church and kingdom of God restored to earth are this day among the nations of mankind throughout the world declaring this message. To this I testify in the name of Jesus Christ. Amen.

In His Steps

Ezra Taft Benson

Of the Council of the Twelve

● Humbly I approach this sacred assignment on this glorious Easter Sunday.

Today as a great Christian nation—a nation with a spiritual foundation—we join the Christian world in commemoration of that all-important and glorious event—the resurrection of the Lord Jesus Christ.

I bear witness that Jesus is the Christ, the Savior and Redeemer of the world, the very Son of God.

He was born the Babe of Bethlehem.

He lived and ministered among men.

He was crucified on Calvary.

He is risen—really resurrected.

He has appeared to men as a glorified Eternal King—in Palestine and also in America.

I bear this witness to all, but direct

my remarks today especially to our youth of the free world for whom I have great hope and a fervent prayer.

My text, from Luke in the New Testament, stands out boldly in its impressive beauty. It covers a period of 18 years following the return of Jesus from Jerusalem to Nazareth. Except for this one rich sentence of greatest import, the scriptures for this 18-year period are silent:

"And Jesus increased in wisdom and stature, and in favour with God and man." (Luke 2:52.)

Here then in one sentence—14 words—is the impressive, meaningful, and comprehensive account of 18 years of preparation of the Son of God, the Savior and Redeemer of the world.

From these impressively simple

words of Luke we can well take inspiration for this hour:

"And Jesus increased in wisdom and stature, and in favour with God and man."

Here in broad outline, in one succinct sentence—four points—are given the major fields of man's activity and striving—mental, physical, spiritual, and social.

Young men and women, remember, it is people—not things—that are all-important. Character is the one thing we make in this world and take with us into the next. God's purpose is to build people of character, not physical monuments to their material accumulations.

Point 1: "And Jesus increased in wisdom. . . ."

In the 14th chapter of John, Jesus is tenderly saying his farewell to his disciples after the last supper. He tells them that he goes to prepare a place for them in his Father's house; that where he is, they also may be. And Thomas says to him:

"Lord, we know not whither thou goest; and how can we know the way?"

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:5-6.) The road lies before us. It is clearly marked.

In Proverbs we read: "Happy is the man that findeth wisdom, and the man that getteth understanding." (Prov. 3:13.)

This same Jesus who increased in wisdom declared to a modern prophet: "Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be rich." (D&C 67.)

It was once thought, and still is in some places, that when a young man sets out upon a quest for academic knowledge, his faith in God would soon be destroyed. Our youth generally are living proof to the contrary. It is not the search for knowledge—nor knowledge itself—that costs a man his faith. It is rather the conceit of small minds proving anew that a little knowledge can be a dangerous thing. It is intellectual pride that leads one to think he is self-sufficient in matters of mind and of spirit. Let us ever realize the vast difference that exists between discovery of the truth and the custodian of all truth. The one is human; the other is divine.

Religion and science have sometimes been in apparent conflict. Yet the conflict should only be apparent, not real, for science should seek truth, and true religion is truth. There can never be conflict between revealed religion and scientific fact. That they have often occupied different fields of truth is a mere detail. The gospel accepts and embraces all truth; science is slowly expanding her arms and reaching into the invisible domain in search of truth.

The two are meeting daily—science as a child, revealed religion as the mother. Truth is truth, whether labeled science or religion. There can be no conflict. Time is on the side of truth—for truth is eternal.

Yes, truth is always consistent, whether it is revealed direct from God to man through his inspired prophets or comes from the laboratory through the diligent searching of his children and the influence of the spirit of the Lord upon them.

Youth of the free nations, you face a changing world beset with many perplexities. But while change is and will continue to be all about us in the physical world, we must recognize that there are certain heaven-sent virtues, principles, and values that are eternal. These never change.

As you travel life's highway, you will encounter theories, proposals, and programs that have wide appeal. You will be required to pass your judgment on them. Be not misled. Remember that ideas and theories are either sound or unsound; soundness does not depend upon which men hold them.

Our inability to explain a thing in terms of our materialism does not disprove its reality.

"Opinions at variance with time-honored beliefs, although receiving considerable current acceptance, may not always rest on truth." It is the truth that endures. It is the truth that makes men courageous enough to become Christlike. It is the truth that makes men and nations free. Yes, be intelligent. Intelligence is the wise and judicious use of knowledge.

Continue to grow mentally—to grow in wisdom—to grow in truth. Desire it! Pray for it! Study it! Practice it!

Do all this and you will find truth; it cannot be denied you. Having found it, never forget its source, remembering always that "the glory of God is intelligence, or, in other words, light and truth." (D&C 93:36.)

"And Jesus increased in wisdom. . . ."

Like the master, in whose footsteps you should follow, may you constantly increase in wisdom.

Point 2: "And Jesus increased in . . . stature. . . ."

You, the youth of the free world, are the trustees of posterity. The future of your country will, sooner than you think, rest in your hands and those of your contemporaries.

Be worthy trustees. Continue to grow in stature.

Be cheerful in all that you do. Live joyfully. Live happily. Live enthusiastically, knowing that God does not dwell in gloom and melancholy, but in light and love.

A clean mind in a healthy body will enable you to render far more effective service to others. It will help you to provide more vigorous leadership. It will give you every experience in life

more zest and meaning. Robust health is a noble and worthwhile attainment.

Possibly the best measure of the stature of men or women is in their own homes, at their own firesides. Some of you have already established homes. Practically all of you will do so. As you look hopefully forward, what conclusions have you reached about marriage, the home, and family?

Are you planning for honorable parenthood even at the sacrifice perhaps of parties, clubs, and other social entertainments? Parenthood carries with it peculiar responsibilities. Are you planning to accept these without quibbling? Are you willing to accept and enthroned motherhood as the highest calling of woman?

No nation rises above its homes. In building character the church, the school, and even the nation stand helpless when confronted with a weakened and degraded home. The good home is the rock foundation—the cornerstone of civilization. There can be no genuine happiness separate and apart from a good home, with the old-fashioned virtues at its base. If your nation is to endure, the home must be safeguarded, strengthened, and restored to its rightful importance.

Remember that moral purity is an eternal principle. Its violation destroys the noblest qualities and aspirations of man. Purity is life-giving; unchastity is deadly.

Moral purity is one of the greatest bulwarks of successful homemaking. Happy and successful homes—let alone individual lives—cannot be built on immorality.

Youthful sweethearts, be true to God's holy laws. Remember they cannot be broken with impunity. If you would be happy and successful in your early association, courtship, and home-building, conform your lives to the eternal laws of heaven. There is no other way.

And in so doing you shall increase "in stature."

Point 3: "And Jesus increased . . . in favour with . . . man."

The formula for successful relationships with others boils down to that divine code known as the Golden Rule:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them. . . ." (Matt. 7:12.)

It was the Master who said:

" . . . whosoever will be chief among you, let him be your servant." (Matt. 20:27.)

Unselfish, willing service to others was the keynote of his relationship with men.

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:45.)

Love one another. Serve your fellow-men. The example has been given you. The road lies clearly before you.

If we would serve God through service to our brethren, we shall have need of a love for work.

Energetic, purposeful work leads to vigorous health, praiseworthy achievement, a clear conscience, and refreshing sleep. It has always been a boon to man. Have a wholesome respect for labor, whether with head, heart, or hand. Accept the challenge given by one of America's eminent journalists, Edward W. Bok:

"When you are called to get into the game, get into it good and strong. There's no fun in going through life spoon-fed; in finding the soft seat. That makes a man soft, and a soft man is an abomination before God and man. And put everything you've got into it. Take hold and carry the biggest load your shoulders can carry, and then carry it right. Set the pace for others; don't let them set it for you."

May you ever enjoy the satisfaction of honest toil. The decree that by the sweat of his brow man should eat bread is still basic. You will never wish or dream yourself into heaven. You must pay the price in toil, in sacrifice, and in righteous living.

It is a truism that "security is achieved, not bestowed." It cannot be gained by self-pity or compromising principles. The world owes no man a living.

Youth of the world, as you strive to increase in favor with man, be ever on your guard that you do not unwittingly, in the name of tolerance, broadmindedness, and so-called liberalism, encourage foreign "isms" and unsound theories that strike at the very root of all we hold dear, including our faith in God. Proposals will be offered and programs will be sponsored that have wide, so-called "humanitarian" appeal. Attractive labels are usually attached to the most dangerous programs, often in the name of public welfare and personal security.

Have the courage to apply this standard of truth. Determine what the effect of the various issues at stake is upon the character, the integrity, and freedom of man. Which increase his freedom? Which abrogate or destroy? Which recognize and respect the individual dignity of man?

We have the greatest material wealth ever known because we are free, and our people have been encouraged to produce it—out of themselves.

It is foolish to place our material wealth first and decide that it, rather than the freedom and energy that produced it, is our real wealth.

Freedom, a willingness to work, and the desire to serve your God through service to your fellowmen—these are the sources of true wealth. Cling fast to these truths, and you must inevitably increase in favor with man. "And Jesus increased . . . in favour . . . with man."

Point 4: "And Jesus increased . . . in

favour with God. . . ."

This is the most important of all man's strivings—without it, nothing is of the slightest account.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36.)

Growing in favor with God is the most important because it is the veritable foundation upon which all other worthwhile blessings rest. Concerning this fact the Savior admonished his disciples:

" . . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Spiritual strength promotes positive thinking, positive ideals, positive habits, positive attitudes, and positive efforts. These are the qualities that promote wisdom, physical and mental well-being, and enthusiastic acceptance and response by others. "Favour with God" gives necessary incentive and perspective to life. It gives man real purpose for living and achieving.

As always, we have the example of the Master to guide us. "My meat," he said, "is to do the will of him that sent me. . . ." (John 4:34.)

And again: "Father, . . . I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John 17:1, 4.)

We increase in favor with God as we do the will of God. Let us be faithful in the work he gives us, whatever it may be and whatever our station in life. Let our desires be in harmony with God's will as it is revealed to us—keeping his word in our hearts—conquering selfish desires that would lead us astray.

If we would advance in holiness— increase in favor with God—nothing can take the place of prayer. And so I adjure you to give prayer—daily prayer—secret prayer—a foremost place in your lives. Let no day pass without it. Communion with the Almighty has been a source of strength, inspiration, and enlightenment to men and women through the world's history who have shaped the destinies of individuals and nations for good.

Will you value and take advantage of the opportunity to tap these unseen but very real spiritual powers? Will you, with Lincoln before Gettysburg and Washington at Valley Forge, humble yourselves before Almighty

God in fervent prayer?

Prayer will help you understand the apparent conflicts in life—to know that God lives, that life is eternal.

Be not ashamed to believe and proclaim that God lives, that he is the Father of our spirits; that Jesus is the Christ, the Redeemer of the world; that the resurrection is a reality; that we lived as spirits before mortal birth and will live again as immortal beings through the eternities to come. Blessed are you if you have a testimony of these things. These great spiritual truths have seen systems come and go, and so it will be in the future. These truths will, if you are wise, take precedence in your lives over all contrary theories, dogmas, or hypotheses from whatever source or by whomsoever advocated.

Therefore, go forward intelligently and yield simple and loyal obedience to all the laws of the universe and the truths of eternity.

Yours is a great responsibility in this day when the need for courageous leadership is so urgent:

You can become those leaders!

Young men and women of the Free World, yours is a great challenge. You can be choice spirits in your land. Forget not that each of you has been endowed with the priceless gift of free agency. Each of you is, in very deed, the master of your fate, and Christ should be the captain of your soul. You need not be the victims of circumstance, for unto you it is given to achieve and become "perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

Jesus lives today. He is risen. This I know.

"And Jesus increased in wisdom and stature, and in favour with God and man."

May you, by following this same path, merit the same commendation. For if you follow this divine pattern established by the resurrected Christ, you cannot fail, for you will have fulfilled the measure of your creation.

Yes, Jesus Christ is divine. He lives today. He was resurrected. He is the Son of God, the Redeemer of the world.

I bear this witness and pray that the young men and women of all the world may be blessed with a testimony of this all-important truth, in the name of Jesus Christ. Amen.

Sunday Afternoon Session, April 10, 1966

Peace Now and Joy Hereafter

James A. Cullimore

Assistant to the Council of the Twelve

● My brothers and sisters: I think that possibly only these brethren of the General Authorities who have preceded

me can really tell how I feel. I think it is impossible to know unless you go through it yourself.

I am most grateful, however, for this tremendous honor that has been bestowed upon me, for the privilege I have of working with these brethren, and with you, in the service of the Lord. I feel very humble in this calling. I feel entirely inadequate and unqualified. I think that I feel somewhat as Newel K. Whitney did when he was asked by the Prophet Joseph Smith to be the bishop of Kirtland, for he said that he felt that he was not capable, he was unqualified and just could not do it. After the Prophet had told him that the Lord had called him that it was by revelation that this was made known, he still didn't feel that he was able and could act. Then the Prophet said, "Go and ask Father for yourself." He went and knelt in humble supplication, and he heard a voice from heaven which said, "Thy strength is in me." He accepted and went about his work, and I understand was a bishop of the Church for some 18 years. (*LDS Biographical Encyclopedia*, Vol. 1, p. 224.)

I know that only by virtue of the strength I can receive from the Lord can I be made a qualified and capable servant of the Lord in the fulfillment of this responsibility.

I am so grateful for the heritage that I have, for the teachings of a good mother and an able father who taught me in my youth to love the Lord. I am grateful for the experiences that I have had of living away from Zion—Utah Zion—in the far-flung corners of this country and in many areas of the country. There are many such circumstances as mine all over the world and especially in the United States. I see, as I have made visits to your stakes, that almost without exception a devoted family has been instrumental in

the growth of the Church in that particular area, as family members have seen fit to serve the Lord, to devote themselves to the work, and to build the Church.

We are grateful for any part that we may have had in building the Church in the areas where we have lived, and in so doing we have built our testimonies and have felt strong in the things that we have done. I take strength and consolation in the teachings that the Lord gave to the Prophet Joseph Smith wherein he said, "Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great." (D&C 64:33.)

One of my favorite scriptures and one from which I receive a great deal of consolation is found in the 59th section of the Doctrine and Covenants: "... he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.) I can think of no greater reward than to have peace in this world, the vindication of the Father, feeling that the things you are doing are acceptable unto the Lord and that you are serving him to such an extent that you have peace in your life. And, of course, all that any of us are working for is eternal life in the world to come.

I bear you my testimony that this is his work and that if we will keep the commandments of the Lord and serve him well, we shall have peace in our souls, we shall have that vindication of the Father, the peace that we are searching for, and we shall certainly have eternal life, which is our ultimate goal. I pray for this in the name of Jesus Christ. Amen.

fore, true that as we live in accordance with these principles, we are assured results consistent with our compliance. The Lord made this clear when he instructed us through the Prophet Joseph Smith that "all who will have a blessing at my hands shall abide the law which was appointed for that blessing. . . ." (D&C 132:5.)

Regarding this matter, Elder John A. Widtsoe said: "The great governing principles of truth are unchanging. But, the conditions brought about by human activity are forever changing. . . . we span changes that in the past seemed impossible. And undoubtedly the future holds developments that today are equally inconceivable.

"Such changes affect human thinking. New social and economic problems arise. Even the spiritual outlook is invaded. Then, it becomes the duty of the Prophet to teach how the eternal laws of the gospel may be applied amidst constant change, for the benefit and blessing of humanity." (*Evidences & Reconciliations*, 1960 edition, p. 351.)

With the rapid changes that are taking place today in every phase of our lives, it is very important that we recognize the eternal nature of principles of truth. Faith in the Lord Jesus Christ is the *first great eternal principle* of the gospel and is indeed a very vital factor in our lives. To me it is one of the most interesting and inspiring principles to contemplate. I would like to consider with you the principle of faith, together with its corollaries—work and progress.

In consideration of this great principle we should recognize that it does not promise something for nothing. The apostle James asked the question:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

"Even so faith, if it hath not works, is dead, being alone." (Jas. 2:14-17.)

The Prophet Joseph, in speaking on this subject, said: "Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation. . . . and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God."

"And as faith is the moving cause of all action in temporal concerns, so it is in spiritual. . ." (Lecture 6:7 and Lecture 1:12.)

Frequently we refer to the gospel of

The Principles of the Gospel Are Eternal

Franklin D. Richards

Assistant to the Council of the Twelve

● My dear brothers and sisters, I rejoice in being with you this beautiful day in this peaceful and inspirational environment, knowing that throughout the world there is generally a lack of peace and men's hearts are failing them.

The great need in the world today is a knowledge that God lives and that he governs the affairs of this world, that we are his spirit children, and that he is vitally interested in our welfare. I am grateful for the knowledge I have that God lives and that Jesus is our Savior and Redeemer. I am thankful for my testimony that

Joseph Smith is a prophet of God, the instrument through which the gospel was restored to earth.

We are blessed beyond measure by having a great prophet who stands at the head of the Church of Jesus Christ at this time, our beloved David O. McKay. May the Lord bless and sustain him. Peace will replace fear in men's hearts when they listen to the counsel of God's Prophet and accept and follow the principles of the restored gospel of Jesus Christ.

One of the wonderful things about the gospel is that its principles are eternal and unchanging. It is, there-

Jesus Christ as the gospel of work, and the Prophet Joseph stated in his *Lectures on Faith* that this means mental as well as physical effort.

Plans are carefully developed before important projects are commenced. All worthwhile endeavors require mental exertion—making decisions or the making up of one's mind—before physical exertion comes into play.

We should realize that as we develop faith in the Lord Jesus Christ it is possible and natural for us to develop faith in ourselves; and recognizing the great importance of faith in our lives, we see the great need of continually building our faith. Among other things, the building of faith involves a prayerful study of eternal gospel principles and the obtaining of a testimony that God lives and that Jesus is the Christ. The process also involves making up one's mind to live the gospel and serve his fellowmen through the sacrifice of earthly things. The Church of Jesus Christ of Latter-day Saints offers great opportunities for the building of faith.

Faith, being the moving cause of all action in temporal as well as spiritual concerns, is evidenced by an affirmative attitude together with a well-developed plan of action. Nephi of old, when required to go back to Jerusalem to get the record of his forefathers, possessed a strong affirmative attitude, the evidence of a great faith, when he said: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.)

On one occasion at a district conference, I was interviewing a man for ordination to the office of elder. He was having some difficulty with the Word of Wisdom. I asked him what his attitude was, and he replied that there was nothing in the world that he would rather do than stop smoking.

I told him that all he had to do was to make up his mind never to have another cigarette and that when he did that, 90 percent of his problem would be solved. I would then tell him what the other ten percent was.

I asked him to make up his mind immediately, look me in the eye, shake my hand firmly, and tell me that he would never have another cigarette. I extended my hand to him and asked him if he were ready. He hesitated a moment and said, "No," that he was afraid that if he promised he would not smoke and then later did so, his conscience would hurt him.

Under these circumstances I could not approve his ordination and so told him, since I felt there would be many things that he would not do that an elder should do. He left considerably

disturbed.

Later in the day he asked to speak to me again. As he sat down his face lighted up. He said that he had made up his mind to stop smoking and that he had never experienced such a wonderful feeling in his whole life. He felt as though a 50-pound weight had been lifted from his shoulders.

He then asked me what the other ten percent was. I told him that if he had any cigarettes on him or at home, he should get rid of them immediately so they would not be a temptation.

I also suggested that he discontinue going out with his smoking friends on his breaks. These and other things that he could do to strengthen himself constituted the other ten percent. Then, with prayer and fasting by himself and with his family, he could be assured that the Lord would make him equal to the task of overcoming the smoking habit. This incident occurred some six years ago. He has never smoked since and is now an honored and respected bishop. Thus, through his affirmative attitude and works, he manifested his faith; and with the help of the Lord, he achieved his goal.

Effective faith is always connected with works, and it is only through this combination that we achieve. This is indeed the key to success, happiness,

and growth. Keeping in mind that faith is a gift of God, some of the blessings that come from obedience to the great principle of faith are:

A desire to achieve worthwhile objectives.

An affirmative attitude with the capacity to really make up one's mind.

Confidence and power that make the difficult or seemingly hopeless possible of attainment.

Loyalty and steadfastness in service to our fellowmen.

And finally, peace, happiness, and growth resulting from achievement of worthwhile objectives.

It was necessary for each of us as spirits to leave the spirit world and come to this earth and learn to walk by faith, that the purposes of this life might be accomplished.

As we enter into each activity of life, both spiritual and temporal, let us apply these great fundamental and eternal principles of faith and works. By so doing we can be assured like Nephi of old that the Lord will prepare a way for us to do the things we are assigned to do. Our hearts will not fail us, we will achieve our righteous objectives, and we will have peace that surpasseth all understanding.

I bear this testimony to you in the name of Jesus Christ. Amen.

The Witness of the Spirit

A. Theodore Tuttle

Of the First Council of the Seventy

● My dear brothers and sisters, obedient to my responsibility as a seventy, having been "called to preach the gospel, and to be [an] especial witness . . . unto the Gentiles and in all the world" (D&C 107:25), I humbly take this opportunity to give my witness or to bear my testimony to you all. In so doing I seek for the spirit of which Nephi spoke:

" . . . for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Ne. 33:1.)

I bear my testimony that God lives, that he is our Eternal and Heavenly Father, and that he loves us because we are his children.

I bear witness that Jesus is the Christ, that he was the First Begotten in the spirit and the Only Begotten in the flesh, that he was in the beginning with God, that he is the Creator of the world and all that is in it, that he is the promised Messiah of whom the prophets spoke for 4,000 years. I bear witness that he is our Savior and Redeemer, that he wrought the atoning sacrifice in our behalf. I know that

he was resurrected on the third day, that he lives today and is the head of this his church. I testify that he will come again the second time, as has been said so often in this conference.

I bear my testimony that Joseph Smith was a prophet, sent to the earth to open this the last dispensation of the gospel. I know that he actually saw God the Father and his Son Jesus Christ and that he was instrumental in restoring the true Church of Jesus Christ to the earth.

I bear witness that the apostleship with its keys and powers that were conferred upon the Prophet Joseph have been conferred upon his successors and that President David O. McKay holds them today. I bear witness that this courageous, determined, noble man is indeed a prophet of God.

I know that the modern scriptures found in this Church, consisting of the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, are true; that to follow the plan of salvation contained therein will lead us to our exaltation.

I know that we are members of "the

only true and living church upon the face of the whole earth" (D&C 1:30), with which the Lord is pleased.

Some of you may wonder how it is possible to say without reservation and with such certainty that "I know" these things. This witness comes through the gift and power of the Holy Ghost, and it has come to me. This is characteristic of the true church in this and all other ages. This certainty has always been present with the prophets or whenever the Church with its authority and priesthood has been on the earth.

In days of old Job spoke with this same certainty:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26.)

The Book of Mormon is a classic example of such definite declarations on testimony. The word "know" and such derivations as "knew" "knowledge" "known" appear frequently in the Book of Mormon. The phrase "I know" appears more than 100 times—virtually all of them testimony oriented, the prophets declaring a knowledge of the gospel of Jesus Christ.

Testimonies about the Book of Mormon are equally certain. After having seen an angel and the plates from which the Book of Mormon was translated, the Three Witnesses bore testimony with words of soberness, saying: "And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true." (The Testimony of the Three Witnesses.)

About the Doctrine and Covenants, the Lord said: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (D&C 1:37.)

In spite of such certainty of knowledge, there are those who still doubt the revelations from God.

I had a bright, but confused, young man in my office just last week. His problem may be typical of this generation's searching, doubting youth. He believed only that which can be proved. It seemed easy for him to accept and believe the discoveries and conclusions of the scientist, but he was having difficulty believing *revealed knowledge*. I explained to him that there are different kinds of knowledge, some more readily discernible than others, but that spiritual matters must needs be discerned by the spirit.

This problem pertains not to this generation only. Paul, speaking to the Corinthians, explained:

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God

knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:11-14.)

My young friend held to that old statement, "Seeing is believing." There is one realm, however, where it works the other way: Believing is seeing! The Lord hides some choice truths behind obstacles that will melt only before the warmth of faith. Faith, like courage, is tempered by trial. Moroni was speaking thus when he said:

"And now, I, Moroni, would speak somewhat concerning these things; I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith." (Eth. 12:6, Italics added.)

When one hears the still small voice of the Spirit testifying that Jesus is the Christ, this kind of knowledge, for that person, is as valid as a mountain of so-called "scientific" evidence. That person really knows a truth. It affects his whole being. It affects all other kinds of knowledge that he may have.

This kind of knowledge is not restricted to a special few. It is available to all who will receive it. It is our Father's desire that all his children

shall come to a knowledge of his son: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

A testimony can come to anyone who desires a testimony on the basis that Elder Hinckley outlined yesterday—by a study of the scriptures, by serving in the Church, and by asking the Lord for a testimony. A testimony, when it comes, stimulates a man to want to progress. It gives him a desire to achieve.

I met a man in Mexico recently. Several years ago when he was baptized, he could neither read nor write. It is amazing today, however, to see this man holding a position of leadership in the branch, filling out the numerous reports that a branch president must send in, preaching from the scriptures, and counseling with his brethren.

This achievement was not imposed externally. This yearning to do and to be was kindled internally by as simple a thing as a testimony of the gospel.

I have received that testimony. I have given you my witness. The test of the truthfulness of my witness, as well as the witness of all those who have so testified in this conference, is not the acceptance by the nonmembers of the Church, nor even by the members of the Church. The test is whether God inspired it and recognizes and honors such testimony. Any of you may know of the truthfulness of these things which have been spoken by asking the Lord for your own personal witness that these things are true. May each of you be concerned enough about your eternal destiny so to ask, I humbly pray in the name of Jesus Christ, Amen.

The Secret of Service

Boyd K. Packer

Assistant to the Council of the Twelve

● My beloved brethren and sisters: Much of the past year we have spent presiding over the New England Mission. I can't resist quoting a few lines from Robert Frost. Coming from New England here to the many varieties of good weather we have seen today, these lines seem so appropriate:

"The sun was bright but the day was chill.

You know how it is on an April day, When the sun is bright and the wind is still,

And you're one month on in the middle of May.

But if you as much as dare to speak A cloud comes over the sunlit arch, A wind comes off the frozen peak And you're two months back to the first of March."

("Two Tramps in Mudtime.")

New England is beautiful in many ways:

"Oh beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare of freedom beats
Across the wilderness!"

(Katherine Lee Bates, "America the Beautiful.")

It is a place of beginnings. It was there . . .

"By the rude bridge that arched the flood,
Their flags to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world."

(Ralph Waldo Emerson,
"Concord Hymn.")

Something is said about its being the cradle of liberty. It is more than that. It is the birthplace of prophets of God. Joseph Smith was born there, Brigham Young, Wilford Woodruff, and many others. Joseph Smith twice preached there from door to door.

Today our elders set foot on the same granite cobblestones, tap the same knockers on the same doors to bear the selfsame witness.

They see them come, two by two—teaching truth, leaving blessings. Because they are but striplings, they do not see them as servants of the Lord, authorized to represent The Church of Jesus Christ of Latter-day Saints, by his own declaration "the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased. . . ." (D&C 1:30.)

This dedicated service of the missionaries is most appealing to nonmembers. Last week I sat at lunch with two executives of a national service organization. "Will you," one of them solicited, "spend an evening with us to explain how your volunteer program works? We depend to a large measure on volunteer help, and we need to know the secret of your success."

If there is a *secret* to our success, it is poorly kept. The whole purpose of this conference and of our missionary effort is to tell it—over and over and over again.

A prominent minister recently reflected on why their people would not serve. "Our ministers are dedicated. Why will our people not respond?" The thing he does not understand is that the response to such a call does not depend on the dedication and conviction of the minister or the one making the call but rather upon the dedication and conviction of the one who answers it.

In The Church of Jesus Christ of Latter-day Saints there is no professional clergy, as is common in the other churches. Perhaps more significant than this, there is no laity. All members of the Church are subject to call to render service and carry on the activities of the Church. The miracle is the members respond!

On one occasion I was in the office of President Henry D. Moyle when he placed a call. After greeting the man, he said, "I wonder if your business affairs would bring you into Salt Lake City sometime in the near future? I would like to meet with you and your

wife, for I have a matter of some importance that I would like to discuss with you."

Though it was many miles away, that man suddenly remembered that his business would bring him to Salt Lake City the very next morning. I was there when President Moyle announced to this man that he had been called to preside over one of the missions of the Church.

"Now," he said, "we don't want to rush you into this decision. Call me in a day or two, as soon as you are able to make a determination as to your feelings concerning the call."

The man looked at his wife and she looked at him, and without a word there was that silent conversation between husband and wife, and that gentle almost imperceptible nod. He turned back to President Moyle and said, "Well, President, what is there to say? What could we tell you in a few days that we couldn't tell you now? We have been called. What answer is there? Of course, we will respond to the call."

Then President Moyle said gently, "Well, if you feel that way about it, actually there is some urgency about this matter. I wonder if you could be prepared to leave the 13th of March?"

The man gulped, for that was just eleven days away. He glanced at his wife. There was another silent conversation. And he said, "Yes, President, we can meet that appointment."

"What about your business?" asked the President. "What about your grain elevator? What about your livestock? What about your other holdings?"

"I don't know," said the man. "But we will make arrangements. Somehow all of those things will be all right."

Such is the great miracle that we see repeated day after day. These men, each with his wife and family, leave their private affairs settled as best they can with relatives or partners. They respond to the call, giving up political preference, opportunities for promotions and advancements in their careers, opportunities to enlarge their holdings and increase their wealth.

One of the marvelous testimonies we witness regularly is the generosity of nonmember employers. They not only permit but indeed encourage men who may be their key executive officers to respond to such calls and reassure them with this farewell: "We do not understand it, but we compliment you on your dedication. We assure you that you can return with full status."

The generosity of such men, though not members of the Church, will not go unheeded. To you, our friends, who have been thus generous, we say that you are within the scope of our prayers, and blessings will accrue to your benefit.

Perhaps the most remarkable thing about the men and women who serve

is their willingness to pay for the privilege.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now here-with, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

Without any dinners or any billing or any system of collections, ten percent of their increase is generously donated. Indeed, this is just the beginning. There is a fast offering to sustain the poor; there are building funds; there are donations of every kind. Such giving robs them of selfishness. It is one thing to give lip service—it is another to order one's life.

These are men and women who are "in the world" but "not of the world." They are Saints—Latter-day Saints—and there are hundreds of thousands of them. The test, of course, is not in numbers only. To know the so-called "secret," one must see within the heart of the individual.

It is no light thing to open one's heart and expose the most tender and delicate feelings. I hesitatingly do so only from the feeling that it may help someone, that it may illustrate, that you may understand that the gospel has practical application in everyday life; but most of all because it is Easter.

Just more than a year ago, my mother passed away, a lovely trim little mother of eleven children, about whom I have spoken before at this pulpit. Her parents emigrated from the old country, and she grew up speaking Danish.

Two years ago she contracted a fatal malady. Fortunately, she was under the care of a doctor who was like a son; his ministering to her showed such a reverence. She faced the experience all too common among us, the gradual weakening and erosion of her capacities, accompanied by increasing pain. At this time one of my brothers in company with the patriarch gave her a blessing, as authorized under the revelation that specifies that "the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me." (D&C 42:44.)

In a marvelous way she was released from pain and could rest comfortably, except when moved about. She faced the long ordeal of the decline.

One Friday afternoon at my desk, while I was working on correspondence, it suddenly occurred to me that we should go and visit Mother. It was a very strong impression. We made the trip that very day.

We found Mother about the same as we had seen her on a number of pre-

vicious visits. She seemed more appreciative than usual for our visit. She then whispered over and over again the single word, "Tomorrow." Finally, I understood and said, "Mother, is tomorrow the day?" She smiled a radiant smile that brightened the face of this weakened little lady. "Yes," she said. "Mother, are you sure?" "Oh, yes," she said. "I am sure."

I then asked if she would like to have a blessing. "That would be good," she said.

That evening the brothers came as they usually did, and the six of us administered to her. The spirit of inspiration was present, and the words of the blessing hold a sacred assurance to our family.

I was under the necessity of meeting a conference appointment in Panguitch [Utah] the following day, and hesitated; but finally I felt that I must be about the ministry to which I have been called. The doctor assured us that there was no change, and it was suggested that I call them on Sunday evening when I returned.

"Oh, no," I said. "I'll check with you tomorrow."

On Saturday, the tomorrow about which she spoke, I called before leaving. The doctor had been there, and everything was as before. Upon arriving at my destination I called again and received the same assurance. After the first meeting I placed another call and was informed that Mother had slept peacefully away, surrounded by her family. The last words she was heard to speak were "Ira, Ira," the name of my father, who by six years had preceded her in death.

This then is the secret: In a thousand quiet, spiritual ways, that witness comes. The gospel of Jesus Christ is true. I hear solemn witness that Jesus is the Christ. I know, and she knew, that he is the resurrection and the life and that as he said, "he that believeth in me, though he were dead, yet shall he live;

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

In the name of Jesus Christ. Amen.

to express this love through affectionate service to his children.

In order that we might cooperate with our Heavenly Father in his stated purpose to "bring to pass the immortality and eternal life of man," we have been blessed with the gospel, the Church, and the priesthood.

The gospel is God's plan for the exalting of man to an eternal creative opportunity with his Father through giving him a vision of his great origins and heritage, his purposes and responsibilities, and his inspiring potential.

The Church is the institutional embodiment of the gospel, the organization through which one may experience and express the great principles of God's plan.

The priesthood is the power by which God and his sons move in spiritual leadership. And all of these—gospel, Church, priesthood—are designed to bless man and bring about God's purposes for him.

The earth itself was prepared for man. "Behold, the Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it." (1 Ne. 17:36.)

The individual, then, is the focal point of all the programs and performance of the Church—not the program itself, not the statistics. *Not institutional expansion but individual exaltation is the purpose of it all.*

The implications of the thought are clear: "You can count the seeds in an apple, but can you count the apples in a seed?"

Every choice child of God is a link in a chain stretching from the past to the future. In the choice young people of the Church are the seeds of the future.

Do you know four lines that mean much to me?

"Nobody knows what a boy is worth;

We'll have to wait and see.

But every man in a noble place

A boy once used to be."

Each boy and girl, and every adult also, is infinitely valuable. None is to be rejected, none written off, none neglected or left without the conscious concern of devoted brothers and sisters in the kingdom of God.

This leads, then, to the second basic conviction of which I have been thinking: Each of us has a solemn and significant responsibility to others of God's children and the capacity to wholesomely and favorably influence them for good if we will. We are brothers to all men, and we have a special responsibility to those of our own household and to those in whose lives we may, by reason of our church membership and by reason of responsibilities assigned us in the various organizations and programs of the Church, exert some important influence through love.

The organization of the Church

How Many Apples in a Seed?

Marion D. Hanks

Of the First Council of the Seventy

● It has been a great blessing through this conference to have with us Brother Ivins, our dearly loved and respected associate. He isn't here at this meeting, but I think it not inappropriate to tell you that he has been very ill and through the graciousness of the Lord has been restored marvelously and is able to be with us occasionally. He has been in meetings of this conference.

I would like to commend also the appointment of President Cullimore, a strong and choice associate in the missionary cause in England—a man of great substance and faith and strength.

I was thinking a few moments ago about a meeting in Idaho at which I listened to a speaker who had waited for a long time to be called on. He commended the people at the meeting for their graciousness to him, expressed appreciation for their kindness, thanked them for making him feel at home, and said, "You have really made me feel like one of you. I don't know which one, but he ought to be about ready to go home—he's tired!"

As I have listened with you to the great sermons of this conference and to the marvelous music and have felt the spirit and enjoyed the instructions, like you I have paid many of the speakers the tribute of divided attention. Their sermons have started me thinking. Two thoughts in particular have recurred. The repeated references

to the modern movement celebrating the demise of God have recalled a reported exchange between Nietzsche and another. Nietzsche's message read, "God is dead." Signed "Nietzsche." The answer came back, "Nietzsche is dead." Signed "God."

The other thought: Someone said that atheists do not find God for the same reason that thieves do not find policemen.

During these conference sessions I have been thinking of you—you and your counterparts all over the Church, all over the world—you who do so much of the meaningful work of the Church in your own area and sector. I am sure that you, like I, will go home with the desire and determination, born of appreciation, to apply and make use of what has been said here.

Perhaps you will go home strengthened in two pivotal principles around which our efforts revolve.

The first is provocatively expressed in a few words shared with me by a choice friend sometime ago. I suspect you will remember them as I have. He said: "You can count the seeds in an apple, but can you count the apples in a seed?"

"... the worth of souls is great in the sight of God. . . ." (D&C 18:10.) The worth of the individual soul is great in the sight of God and in the lives of those who love God and seek

makes available to every individual, old and young, at every stage in his life, strong supportive friendships and leadership. From babyhood through the whole of life every individual should have available always the friendship and sincere concern of a bishop and his counselors, of priesthood and auxiliary organization leaders and workers, of interested and loving family and friends and neighbors relating under the special motivation and inspiration of the Lord through his Church. Every individual all of his life should be blessed in the Church by a program that involves the consistent concern of teachers—home teachers they are now called—who are assigned to a special relationship of interest and helpfulness.

In preparation for the imminent organization of the Church in 1830, the Lord revealed through the Prophet Joseph Smith that His representatives holding the priesthood were to visit the homes of the members of the Church, "exhorting them to pray vocally and in secret and attend to all family duties.

"... to watch over the church always, and be with and strengthen them;

"... And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty."

"They are ... to warn, expound, exhort, and teach, and invite all to come unto Christ." (D&C 20:51, 53-55, 59.) As in the ancient Church, the members of the Church are to be "remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith."

And to "meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls." (Moro. 6:4-5.)

To every person thus blessed by office or assignment or membership in the Church with the special responsibility of stewardship and concern in the lives of others, the Lord said:

"Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

"Also the body hath need of every member, that all may be edified together, that the system may be kept perfect." (D&C 84:109-110.)

Let me spend a few minutes illustrating the great importance of our responsibilities to each other under these sacred assignments from the

Lord to be stewards in his kingdom.

In one of the stakes of the Church in another land, a lovely young lady left her home to live in another city where she had found employment. She was away from family and established friends and from the Church and its warm involvements. She didn't take occasion to look up the church organization in the city to which she went, finding it easy for a time to avoid the customary associations of her church membership. She formed other associations in the new city, and they were not the kind she had had at home. Gradually she began to become involved in another kind of attitude and another kind of behavior. She had not made serious mistakes but had begun a way of living that would not have pleased her parents and that was not the manner of her former life.

There came a night when, dressed in clothing that she might previously have been embarrassed to wear in public, perhaps harboring in her mind anticipations of conduct that she would not ever have considered before, she waited for the arrival of some of her new friends. It was a critical hour in her life and a critical night in her life, and she knew it. When she answered the knock at the door, she was surprised to find not those whom she was anticipating but rather three adults whom she did not know. They identified themselves as the bishop and his counselor and the president of the Young Women's Mutual Improvement Association. The bishop had received a letter from the bishop of the girl's home ward notifying him of the address and circumstance of his ward member in the new city. The bishop and his associates were calling to express their friendship and concern and to invite the young lady to the activities and associations of the Church in this town. As she talked with them she became embarrassed at her clothing, chagrined at the activities of the recent past and the anticipations of the evening. She wept and rejoiced and responded gratefully to the friendship of this bishop and his fellow workers. The anticipated events of the evening never transpired. She formed the warm and wonderful friendships she needed with people of quality and devotion. She became active in the Church and went on to her happy and wholesome opportunities.

In another city, long enough ago that the story can now be told without likelihood of the recognition of the individuals involved, I heard another and different story.

Let's use the name Donna to designate another sweet young lady who left her home for a nearby bigger city for employment. She had a great desire to attend a church university and needed funds to help her achieve her ambition. She failed to find work in

the big city, and as time went by she became more and more discouraged. Then, through a series of incidents, she came into the influence of an unscrupulous and designing person who took advantage of Donna's loneliness and youthfulness and the discouragement of her inability to find work and led her into an immoral experience.

The experience was horrifying to Donna, and she returned home with a broken heart to tell her mother and, after a time, her bishop of the tragedy.

There was counsel and compassion, admonition and direction, prayer and blessing. Donna went back home to make her adjustments and to begin to learn the sorrow of remorse of conscience and the blessing of gratitude for the graciousness and goodness and mercy of God. Then one day she had to counsel again with the bishop, to report to him that through this one fragmentary, tragic experience it was now apparent that she was with child. Now a different situation existed, and there was additional counsel and an effort to meet this new situation. There was consideration of the Relief Society Social Service program, which provides for such situations, and other possibilities were considered; but the decision was finally made by Donna that she would remain at home in her small town to wait her time. Some efforts were made at dissuasion in view of the problems this course involved, but Donna decided that, under the special circumstances of her widowed mother's illness and otherwise, she would remain there.

Donna stood up in the next fast and testimony meeting and explained her condition. She acknowledged her fault and asked the forgiveness of her people. She said to them, "I would like to walk the streets of this town knowing that you know and that you have compassion on me and forgive me. But if you cannot forgive me," she said, "please don't blame my mother—the Lord knows she taught me anything but this—and please don't hold it against the baby. It isn't the baby's fault." She bore testimony of appreciation for her bitterly won but dearly treasured personal knowledge of the importance of the saving mission of Jesus Christ. Then she sat down.

The man who told me the story reported the reaction of the congregation to this experience. There were many tearful eyes and many humble hearts. "There were no stone throwers there," he said. "We were full of compassion and love, and I found myself wishing that the bishop would close the meeting and let us leave with this sense of appreciation and concern and gratitude to God."

The bishop did rise, but he didn't close the meeting. Instead he said, "Brothers and sisters, Donna's story

has saddened and touched us all. She has courageously and humbly accepted full responsibility for her sorrowful situation. She has, in effect, put a list of sinners on the wall of the chapel with only her name on the list. I cannot in honesty leave it there alone. At least one other name must be written—the name of one who is in part responsible for this misfortune, though he was far away when the incident occurred. The name is a familiar one to you. It is the name of your bishop. You see," he said, "had I fully performed the duties of my calling and accepted the opportunities of my leadership, perhaps I could have prevented this tragedy."

The bishop then told of his conversation with Donna and her mother before her departure for the big city. He said that he had talked with some of his associates. He had talked with his wife, expressing concern for Donna's well-being. He worried about her lack of experience and her loneliness. He had talked, he said, with the Lord about these things also.

"But then," he said, "I did nothing. I didn't write a note to the bishop or to the brethren in Salt Lake City. I didn't pick up the telephone. I didn't drive a few miles to the big city. I just hoped and prayed that Donna would be all right down there all alone. I don't know what I might have done, but I have the feeling that had I been the kind of bishop I might have been, this might have been prevented."

"My brothers and sisters," he said, "I don't know how long I am going to be bishop of this ward. But as long as I am, if there is anything I can do about it, this won't happen again to one of mine."

The bishop sat down in tears. His counselor stood up and said, "I love the bishop. He is one of the best and most conscientious human beings I have ever known. I cannot leave his name there on the list without adding my own. You see, the bishop did talk with his associates. He talked with me about this matter. I think that he thought that because I travel occasionally in my business through the big city, I might find a way to check on Donna. I might have done, but I was hurrying to this meeting or that assignment and I didn't take the time. I too talked with others. I mentioned my concern to my wife. I am almost ashamed to tell you I talked to the Lord and asked him to help Donna. And then I did nothing. I don't know what might have happened had I done what I thought to do, but I have the feeling that I might have prevented this misfortune."

"Brothers and sisters," he said, "I don't know how long I will be serving in this bishopric, but I want to tell you that as long as I am, if there is

anything I can do about it, this will not happen again to one of mine."

The president of the YWMA stood up and told a similar story. The bishop's counselor in charge of this auxiliary organization had talked with her. She had had some moments of thought and concern but had done nothing. She added her name to the list.

The last witness was an older man who stood and added two names to the list—his own and that of his companion ward teacher. He noted that they were assigned to the home in which Donna and her mother lived and that they had failed in some visits and made no effective effort to be the kind of teachers that the revelations of God had contemplated.

"I don't know how long I will be a ward teacher," he said, "but as long as I am, I will not miss another home another month, and I will try to be the kind of teacher that the Lord seemed to have in mind."

The meeting ended, and the wonderful man who shared this great experience with me said, "Brother Hanks, I think we could not have more clearly understood the importance of the offices and officers and organizations in the Church if the Lord himself had come down to teach us. I think that if Paul had come to repeat his instructions to the Corinthians that

'the eye cannot say unto the hand, I have no need of thee: nor again the hand to the feet, I have no need of you. Nay . . . the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it' (1 Cor. 12:21-22, 25-26).—I think we could not have understood the point more clearly."

A number of years ago Brother Joseph Anderson and I had the privilege of driving with President J. Reuben Clark, Jr., to a solemn assembly in St. George. On the way I related to him this story, it having recently happened then. He thought a long time and had a tear in his eye as he said, "Brother Hanks, that is the most significant story I ever heard to illustrate the great importance of our filling our individual obligations in the Church. When you have thought about it long enough, pass it on to others."

I have thought about it long and often. I believe it illustrates powerfully and humbly the purposes of the Lord in establishing his kingdom and permitting us the blessing of individual service therein. I now share it with you and pray God to bless us all to understand its implications and to act on them, in the name of Jesus Christ. Amen.

Response to Duty

President David O. McKay

● Brethren and sisters, we have had a glorious conference. I do not know when I have been more thrilled with the messages than I have been by those given at this conference, which began on the sixth and has continued through Saturday and Sunday.

One thing has stood out in my mind as most significant. It is the response of brethren and sisters to calls to duty, either in the Church locally or away on calls that require absence from the town in which they live. I have been impressed with the responsiveness of men, women, and children to a call of the Church to duty that they need to perform at home or abroad.

The government has a great plan for calling the youth of the country to perform service, not for themselves but a mission for the country itself. They are not succeeding so well as they had anticipated in getting the young men of the United States to fill the calls made. But you do not find a responsiveness to duty unheeded by

the membership of the Church of Jesus Christ.

I have had occasion to be thrilled with the willingness of the church membership to respond to the call of missionary work, whether it is local or foreign. Every man, almost without exception, and particularly every woman says he or she is ready to respond to any call that the Church makes. I don't know of anything more impressive in this Church than this response to a call to service by these faithful members. When you think of the thousands of missionaries, most of them men, but many of them women, who are giving their time, their means, in response to calls of bishops, stake presidents, and others in the service of this great Church, it is wonderful. Many have said, "I will sell my home, I will make any sacrifice in order to fulfill the call to duty."

As I stand here before you, I think I cannot refer to one refusal to a call

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opportunity, no matter what the temptation, let the young man know that to find happiness he must hold sacred his true manhood. Let him know that he is going to live, and live completely, by refusing to yield to temptations. Then he is happy. There is peace

instead of turbulence in his soul.

A happy marriage begins when a young couple kneels at the altar, each giving to the other what each demands and each covenanting to be true to the other.

For the proper solution of the great problem of marriage, we may turn with safety to Jesus for our guide. He declared that the marriage relation is of divine origin and that marriage is or-

dered of God, that only under the most exceptional conditions should it be set aside. In the teachings of the Church of Christ, the family assumes supreme importance in the development of the individual and of society. "Happy and thrice happy are they who enjoy an uninterrupted union and whose love, unbroken by any complaints, shall not dissolve until the last day." It will not dissolve when a worthy couple is sealed by the authority of the Holy Priesthood throughout all eternity. The marriage ceremony when thus sealed produces happiness and joy unsurpassed by any other experience in the world.

To no other group of men in all the world is given a better opportunity to instruct and inspire our young men and women to keep themselves unspotted from the sins of the world. Members of the Church and especially of the priesthood have the opportunity to be engaged in the noblest calling in life—to establish salvation and peace to the extent that their individual efforts, their talents, and their means are consecrated, and their lives are dedicated to make the world a better and fitter place for man.

The Prophet Joseph Smith was given the divine message: "Remember the worth of souls is great in the sight of God. . . ." (D&C 18:10.) Such is the philosophy expressed by the Redeemer in the seemingly paradoxical statement, "... he that loseth his life for my sake shall find it." (Matt. 10:39.) The meaning of this becomes clear in the light of another passage which says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Just to be associated with men striving toward such an aim is a joy, and to assist them in their quest, an inspiration. If you are true followers of the Savior, you are striving to serve your fellowmen in love.

To the thousands assembled in this historic Tabernacle, the Assembly Hall, and to the thousands listening in by direct wire, I pray with an earnest heart, God keep you away from the base, scheming plans of him who enthrones passion, who decries self-control, who renounces the sacredness of the family, and who, in the words of the communist, Marx himself, would "dethrone God."

Officers, leaders, men of the priesthood, you are chosen of God. Go forth radiating a testimony that this is God's work. Feel it yourselves, and then the men and women in your wards and stakes will feel it; the young people especially will feel it, for you are radiating not just what you say, but what you are and what you do.

God guide us, and help us, and inspire us in this great work, I pray in the name of Jesus Christ. Amen.

Some of you may feel as though the General Authorities are unappreciative, but I want you to know that we appreciate more than ever before in the history of this Church the willingness of men and women to respond to the service which the Church needs in the furtherance of the establishment of the gospel.

God bless you! Don't feel discouraged. "... seek ye first the kingdom of God, and his righteousness," and all else will be added. (Matt. 6:33.) You are showing your willingness thus to do your best and give your all if necessary.

I have in mind men who say, "Well, if you need us in this area, if you need more help, if you need money, just let us know." It is the spirit of willingness and the response to the call of duty that overwhelms us sometimes. I am saying at the end of this glorious conference that never before in the history of the Church has there been manifest such willingness to give financially or intellectually anything the Lord wants of you as is manifest throughout the Church today.

May the Lord bless you for your willingness to deny yourselves physically, intellectually, and temporally for the good of The Church of Jesus Christ of Latter-day Saints.

I should like to say this in better terms, but I cannot express it as I should like to. Not only are my legs defiant, but my tongue gets twisted.

The Lord bless you in your homes, in your church appointments, whether at home or abroad. God bless you, you young men and girls, in living the honorable life your parents would have you live; and God will make you happy by being true to the ideals of virtue and purity and will bring happiness to your parents, happiness to your wards, happiness to the membership of the kingdom of God.

I ask that you uphold and sustain your authorities in the wards and the stakes. Be true to the standards of right as taught by your fathers and mothers. Be true to your individual selves by upholding the ideals of righteousness, I pray in the name of the Lord Jesus Christ. Amen.

God guide us, and help us, and inspire us in this great work, I pray in the name of Jesus Christ. Amen.

God guide us, and help us, and inspire us in this great work, I pray in the name of Jesus Christ. Amen.

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God guide us, and help us, and inspire us in this great work, I pray in the name of Jesus Christ. Amen.

God guide us, and help us, and inspire us in this great work, I pray in the name of Jesus Christ. Amen.

Teaching

(Continued from page 479)

"You cannot teach a man anything, you can only help him to find it within himself."

From the great teaching ability of Christ, note that he was ever striving to draw the answer from his listeners. To a lawyer who asked him, "Master, what shall I do to inherit eternal life?" Christ countered, "What is written in the law? how readest thou?" When the lawyer gave the correct answer, the Lord confirmed and admonished him: "... This do, and thou shalt live." (Luke 10:25-28.)

A student of the New Testament counted 128 times that Jesus drew from people a correct answer in an effort to commit them to live according to the gospel. In the mere making of a response a person becomes at least partially committed to live by his own words. Upon one occasion, "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep."

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." (John 21:15-17.)

Each successive time that Peter reiterated his love for the Savior, he undoubtedly was more committed to fulfill the charge: "Feed my sheep." Likewise, any great teacher who can bring his students to commit themselves verbally, or silently within the "heart," has made the gospel a directing force in their lives.

A young Latter-day Saint student applying for admittance to the graduate school of a well-known university was called to the dean's office for a review of his application. The dean observed the student's religious preference and asked, "Are you a good Mormon?"

The young man's reply was rather nebulous. Again the dean queried with greater intensity, "Are you or are you not a good Mormon?" The young man gathered his courage and replied with fervor, "Yes, I am a good Latter-day Saint." Committed, the student became an even better member of the Church from that day forth.

While visiting in the home of the writer, a church leader was requested to give blessings to two young men who were having severe difficulty in overcoming a Word of Wisdom problem. He refused the blessings until the boys were willing to commit themselves with all their hearts to do everything within their power to keep the Word of Wisdom. The blessings were given, and these young men did overcome the problem. Both are now serving in the mission field.

How does a teacher commit a student?

1. *The objective must be clear.* The teacher must have clearly in his mind a real objective or principle that can be taught to bring about a desirable change in the behavior of the student.

2. *The student must understand the goal.* This is accomplished by stimulating the student's interest through meaningful experience, lecture, discussion, and problem solving. As the student's comprehension of the principle grows and

HOLD FAST

BY SOLVEIG PAULSON RUSSELL

*Hold fast to lovely things,
Do not let them go.
Keep the rose bloom's softness,
The brittle white of snow;
Keep the lit of pewee song,
The glint of poppy gold;
Fill your mind with loveliness,
Gentle, silent, bold.*

*Hold fast to lovely things,
Do not let them go.
See the wonder of a child,
A hearth fire's rosy glow;
Keep the warm sweet feeling
Of every loving look;
Keep the dancing laughter
Of a dimpled brook.*

*Hold fast to lovely things
That nourish inner light,
That breathe a secret blessing
Of peace—strength—and delight.*

the desirability of its value becomes apparent to him, he will come to a conviction that the principle will have real meaning in his own life.

3. *Commit the student to the principle or goal.* The task of the teacher is to bring the student to a point where he will not only desire but also will commit himself, thus placing him in a position of greater obligation to achieve the goal or to put the principle into action. The student must see this goal as obtainable. (With a younger student it must be accomplished in a short period of time.)

Further, a commitment must be appropriate to the age of the person involved. An inexperienced teacher committed a group of young boys to go on a mission and was sadly disappointed a week later to find that all had forgotten the commitment. This teacher would have been much more successful had he brought the class to a commitment of saving pennies and nickels toward a mission rather than making a total commitment to go on one at some future time.

Teacher and student must work together in formulating a goal that will help the young person apply the principle in his life for the happiness of himself and, what is even more desirable, for the happiness of others. It is important that the teacher also desire the same goal or is living the principle at the time he commits the student; otherwise, his efforts will be in vain.

4. *Continued motivation is essential for commitment.* A student will only commit himself to a goal while in a state of high motivation. Therefore, the skillful instructor will develop strong emotional feelings to fortify the conviction of the student that the goal will always be very worthwhile. It must be remembered that how one feels determines his actions much more than how he thinks. The teacher should strive for a combination of both. If he is skillful, he will carefully guide the student's thinking toward a commitment to the desired goal. The commitment must be a result of the student's own thinking, or he will eventually come to the conclusion that it was pressured on him during a period of high emotions, and he may thus renounce it. It is of great advantage to the teacher if the student makes

his commitment known, for he can then help to strengthen and fortify the student.

Some students, however, are reluctant to reveal their true feelings. To solve this problem, one effective teacher, while teaching a lesson on speech improvement, successfully used the method of having two students commit themselves to each other. Each was obligated to treat the other if he used profane language.

5. *Spiritual strength is received through commitment.* Often a teenager is reticent about making a commitment, fearful that he will not have sufficient strength to achieve it. The teacher should help the student realize that when a righteous commitment is made, there is an unscen power that will

come to his aid—the spirit of God.

6. *Apply the commitment.* When a commitment has been made and the student's decision and goal are clear, the instructor must then do everything possible to suggest, invent, or open up avenues to help the student put the commitment into immediate application. Since continued motivation is essential, it must be maintained by a sense of accomplishment toward an obtainable goal. The greatest weakness of both teacher and student is the failure to practice the principle of the gospel, in spite of knowing it will have great value in their lives.

It is imperative that the youth of the Church commit themselves to the gospel principles if they are to fulfill the destiny that the Lord

has in store for them. The Church now stands on the threshold of a great program to spread the gospel throughout the world. This will only be accomplished by youth who have made a total commitment to the Church and to its obligation of carrying the gospel "to every nation, kindred, tongue, and people. . . ." (D&C 77:8.)

Teachers of the Church must strive for the power and the wisdom to bring youth to the same commitment that made Joseph Smith the great teacher and prophet that he was when he said, "Whatever God requires is right, no matter what it is, although we may not see the reason thereof until long after the events transpire." (*Documentary History of the Church*, Vol. 5, p. 135.)

Testimony and a Liberal Education

(Continued from page 482)

as we gain greater confidence in the truthfulness of the Book of Mormon, our confidence in the existence of a true and living God becomes greater. Paul who was blessed with a vision of heaven, said, "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (1 Cor. 13:12.) Yet like a scientist who gains confidence in the principles of science and acts upon them as known facts, we gain testimonies of the truthfulness of the gospel and live our lives in accordance with it.

Alma, a prophet of the Book of Mormon, believed in the scientific method, for he said: "... if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

"Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will

resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me," (Alma 32:27-28.)

"And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

"And now, behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because ye know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

"O then, is not this real? I say unto you, Yea, . . ." (Alma 32:33-35.)

Alma has given us to understand the results of this experiment are real—not just an emotion or a feeling, but an enlightenment of the understanding, expansion of the mind, a feeling of great joy, swelling up within the breast as one comprehends the gospel and the eternal possibilities that it unfolds

for the future progression of the individual.

Little children are not able to perform this experiment, but rightly may consider their parents as competent authorities and are justified in saying the gospel is true. They do know it is true because their parents have told them so. However, as a child grows and begins to question things for himself, it is normal that he should doubt. When young people enter the universities, their horizons will expand, and many new and profound ideas will spring upon them. Often they may doubt and question old teachings. How will they respond to this challenge? If they are willing to perform Alma's experiment, to seek, study, and live the gospel, they will acquire a confidence in its truth until they are able to act and speak on the basis of knowledge.

FOOTNOTES

¹Philip Hughes, *A History of the Church: The Church in the World the Church Made, Augustine to Aquinas* (New York: Sheed and Ward, 1952), 2, p. 431.

²Thomas F. O'Dea, *American Catholic Dilemma* (New American Library, 1958), p. 98.

³A. Castell, *An Introduction to Modern Philosophy* (New York: Macmillan Co., 1943), pp. 80-81.

⁴Martin, *The Meaning of a Liberal Education* (New York: W. W. Norton, 1926), p. 91.

⁵Blaise Pascal, *Pensées and the Provincial Letters* (New York: Random House), pp. 68, 71.

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Nesting Instinct

(Continued from page 487)

When I finished my work, I stood at the back door and listened to the sounds of evening. It was hard to believe it was still mid-winter. It seemed more akin to the drowsy beauty of April with its magic and make-believe, and I let myself drift into the enchantment. The kitchen with its shining fresh-washed dishes, the old clock, my grandmother's wide-bottomed rocker by the window, all became my own. Again I laughed softly, as I had upstairs, watching Walter. I was suffering, I knew, from what my friends called "the nesting instinct."

The first star appeared, distant in its mystery of clouds. It stood directly over the Tomlin's house, as though supported by the dark stream of smoke that rose from the chimney, filling the air with the pungency of wood. As I watched, Craig came out to where the logs were neatly stacked; shouldering a big log, he hefted it with an easy grace and carried it inside. He began to whistle, but the door had closed again behind him before I could identify the tune; "I Dream of Jeannie with the Light Brown Hair."

He gave no other indication of having seen me loitering there in the dusk. Oh, the worry and the sweetness of it! Sometimes I was sure Craig liked me, really liked me. But then there was Lee Ann. I could never be sure that the rest of the time he didn't like her—and like her better than me. Moreover,

SKYLARK

BY GRACE BARKER WILSON

*The skylark flew
directly toward the sun,
And flung his soul
on high in melody;
I, though earth-bound,
felt my spirits rise,
And in my heart
an answering harmony.*



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she lived in the dorm. an out-of-state student.

Craig and I had lived next door to each other all of our lives, but not until he had been away all summer working on a highway project did I miss him, and I'm sure he had never really given me more than a passing thought either. Then, just after the fall term began, I met him coming home from classes one afternoon.

There was certainly nothing unusual about our meeting. We came down two different streets, and we met at the intersection and walked home together. It was as simple as that. After all these years of knowing Lewis Craighorn Tomlin, on that September day, between four

and four-thirty in the afternoon, I realized I was in love.

I asked him about the summer. "I worked as a laborer on the interstate highway," he told me, "mostly laying pipelines and digging ditches. At first my shoulders ached like an abscessed tooth, but I got used to it." He smiled. "The hardest thing to take was the sun. It poured down on you relentlessly. I'll bet I'll never complain about cold, dreary weather again as long as I live."

"Why did you take work like that?" I asked. "Your grandfather could have got you on anyplace in town—at the grocery store or the drugstore, maybe."

"It was good money," he said,

shrugging. "Besides, I wanted to get away from here for awhile, to sort of try my wings."

"Did you?"

His eyes became opaque, shutting me out. "Yes," he said.

"Where did you stay?"

"I lived like the other men, wherever we could find a room and meals. Once we slept in a loft on army cots for almost four weeks, but the food was good." He burst into laughter. "Some of the stuff they served I'd never even heard of before. I never left anything on my plate, though. We were too tired and hungry to be picky."

"Was that where you met Lee Ann?"

"Uh huh," he nodded slightly. "Her mother boarded us." Again his eyes shut me out.

"Is she in your class?"

"We don't have the same courses." His evasiveness irritated me.

"Then how come you study together?" I was shocked at the spite in my voice. I really hadn't meant it to come out like that.

"How do you know with whom I study?" His tone was sharp-edged, and though I wanted to shriek at him, some intuitive instinct warned me to lose the battle. "I don't really know," I told him. "I just heard she helped you." That was underhanded, but it worked.

"She helps me!" He flung back his head. "Well, that's a switch."

Craig spent much more time with Lee Ann through the winter than with me. In a small town everything gets around. She was working as a cashier at the Motor Inn for a couple of hours each afternoon, so I herded some of my friends in for a soda and a look-see. She was bigger than I expected, long-legged and blonde in a healthy sort of way. She smiled easily and spoke to the customers in a peculiar, back-country drawl that delighted them.

I thought about Lee Ann as I stood on the back porch dreaming, and I admitted that in some areas I was definitely outclassed. I watched the smoke pour out of the chimney in gusts. Craig must have thrown a log on the fire and poked up the blaze. Treasuring his little whistled tune, hoping he really did dream about me, I resolutely banished Lee Ann from my mind.

Inside the house, my father was



EACH DAY IS DECISIVE

RICHARD L. EVANS

The choices in life are always and endless. Every hour, every instant gives us something to decide—where we go, what we learn, what we do with time, whether we work or play, develop or drift, acquire good habits or bad, think good thoughts or unworthy ones. Each choice determines our direction, at least for that particular time. And while the black and white areas may be comparatively easy to choose between, the wide gray areas may be a harmless-looking mixture in which we get a little of both good and bad; yet like small doses of some poisons, the cumulative effect may be fatal. Temptation is always present. Compromises of principle are almost always possible. We never live in isolation from all evil. We are never free from selection. The cheap, the shoddy, the downright bad are always offered. The ultimately good and right are always there also. And while we should eliminate evil from our environment as fully as we can, yet when we can't control circumstances *outside* ourselves, the one thing for which we are responsible is control of ourselves. This being so, the choices, the attitudes, inclinations, the selections of every instant are important. "One of the illusions of life," said Emerson, "is that the present hour is not the critical [or] decisive hour. Write it on your heart that every day is [a decisive] day. . . ." What we decide to do today determines tomorrow. The decisive time of life isn't sometime far future. The decisive time of life is now—this hour, this moment. "Some day, in the years to come," said Phillips Brooks, "you will be wrestling with the great temptation, or trembling under the great sorrow of your life. But the real struggle is here, now. . . . Now it is being decided whether, in the day of your supreme sorrow or temptation, you shall miserably fail or gloriously conquer. Character cannot be made except by a steady, long continued process." Each day is decisive, each hour is decisive, each decision is decisive. The struggle is *always*, the choice is *now*. The direction is indicated every day. And as Ivor Griffith said it: "Character is a victory, not a gift."¹

¹Ivor Griffith (1891-), American educator.

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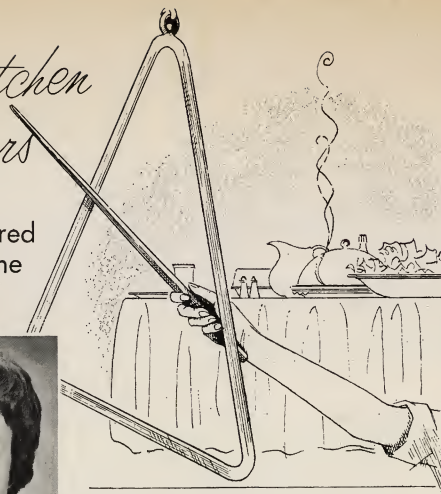


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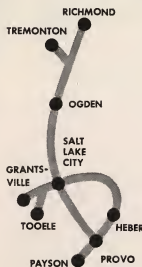


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bumbling around, trying to find the sports page. Upstairs my new brother was asleep in his freshly painted crib. Back in the kitchen I shoved my dreams into the back-ground and hunted up my books.

One afternoon, as Craig left me at my gate, I called impulsively after him. "Where have you been, anyway? I never see you around anymore. You must have a hideout somewhere."

"I do," he said solemnly. "You've forgotten." He took my hand. "Allow me to refresh your memory—"

I followed him into his house and up the steep steps to the old attic where we used to play on rainy days. Everything was the way I remembered it. "There's Miss Tilly," I said, pointing to the wire-framed seamstress model still wrapped in an old sheet against the dust of time. "And there's the seat to your swing!"

"And my grandfather's sword and my father's scout badges and the steamer trunk with my mother's wedding dress in it." He smiled a little, playfully ridiculing those who treasured things.

I made a face at him. "I'd never throw them away either," I said staunchly.

He moved across the attic without answering me and opened the door near the huge chimney. The light from the dormer window cast the room into shadows, but I could see the room had been transformed from the catchall where we used to romp. Shelves lined two walls, and some of the old furniture had been repaired. His desk was near the window, piled with books. A rug covered the wide floor boards. "It's magic," I cried. "When did you do it?"

"Little by little." He looked pleased. "Come on," he took my hand again and started toward the chimney.

"The stairway," I exclaimed, hurrying after him. "The stairway in the chimney!" He slipped his hand behind the panel and opened the door. We stepped inside.

The narrow brick steps mounted to the rim, and we stood together looking out across the town. It had been years since we'd discovered the steps in the false flue. Craig's grandmother told us some legends about them when we came shouting to her. "They're all unfounded,"

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Lynn A. McKinlay

she'd said. "Nobody actually knows why the steps were built. This part of the house is very old, and some say the steps were constructed to ward off Indians. Others say they were used as a look-out during the Revolution, or that they were part of the underground railway in the War Between the States."

The river stretched like a slim, shining arm toward the bay, and along its banks the pine trees clustered, dark green against the sky. The town nestled near the trees and river, washed with the gold-leaf of afternoon sunshine. Even my own house seemed strange, drenched in unreality, and Walter, climbing in the tulip tree, was part of it. But we were not. Craig and I were separate in the vantage point of the chimney, looking at a world rooted and grounded in the past, containing all of which we were a part. He bent his head and kissed me.

The next day I began avoiding Craig, and nearly a week passed before I saw him coming purposefully through the hedge that divided our yards. I was putting Walter's bike away, and there was nothing to do but stop and wait. He was carrying his books and a clipboard, and he put them down on the back porch and wheeled the bike into the garage for me. It used to be a barn. The lilacs between it and the porch are gnarled and old, but each spring they put out tight little buds to let you know summer is just around the corner.

"Where have you been?" he asked. "I haven't seen you all week."

"You know where I live," I said, making my point.

He studied the grass. "What's the matter, Jeannie?"

"I don't know." I looked at the grass too.

"You've kissed other boys." I shook my head. I couldn't explain that the feelings he awakened in me were different.

Inside the house, Claudie began to cry, so I stood up. "Mother'll be needing me." Craig got to his feet too.

"I was wondering," he said, leaning back against the porch rail, "if you'd like to go with me to see *Our Town*?" The drama department is putting it on tomorrow and Saturday."

He's asking me, not Lee Ann, I



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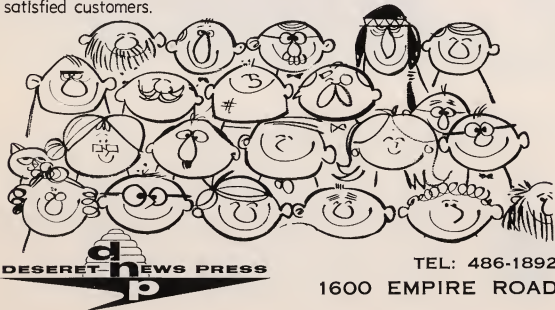


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thought wildly. I said, "I've seen the posters. I think I'd like it."

"Good." He looked very pleased. "How about 7:30?" He picked up his books. "Lee Ann's a member of the cast," he said, and I wondered if he'd read my jealous mind.

He went around backstage after the performance. Although Craig hadn't mentioned it, Lee Ann had the lead. She was good, but even though she touched my heart in the play, I knew I was no match for her talents on-stage or off. As we made our way through the mob of students, Mr. Jackson, my Latin teacher, stopped me. "I'm pleased to see you attending a cultural affair, Jeannie," he said, and in the minute it took to answer him, I lost track of Craig.

I spotted Lee Ann first. Everyone was milling around her, shouting congratulations. She accepted the compliments with an easy graciousness that I envied, but what bothered me most was the skill with which Craig disentangled her from the crowd and maneuvered her into a corner. I moved toward them. This was no time for him to be alone with the idol of the evening. "Hi," I said to Craig. "I lost you in the crush." He didn't even hear me.

"Mr. Ramsey says I was great," Lee Ann confided. "He says I have a bright future on the stage." She stood close to Craig and smiled, and I wanted to weep. "Someday I'll be famous. I'll live in a 20-room mansion and drive around in a foreign sports car. I'll have clothes, clothes, clothes—50 different pair of shoes if I want them." Then, like the snap of my fingers, her mood changed. The joyousness became a hard, bleak mask. "One thing's for certain," she said, breathing heavily, "if acting'll get me away from that town where I grew up, I'll learn to act!"

"Oh, come off it," Craig said, grinning. "It wasn't a bad town at all. I liked it." He turned to me for the first time. "It's wonderful country," he said. "Good rich earth. I think I'd like to farm it."



"You may have it if you like," she retorted, bowing to him. Her mouth had settled into a bitter line. "As for farming, if I never see another farm, it will be too soon. Farming is bugs and heat and everlasting work. If the crops fail, you starve; if they're good, you die of exhaustion before you get the stuff



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harvested. On a farm you don't win—not ever!”

As suddenly as the storm descended, it ended. She smiled and began to talk about her future. “I wonder what play we’ll do next?” she said. “Mr. Ramsey says it’s made to order for me, but he won’t tell me another thing about it!” She pouted at Craig. I thought for the umpteenth time that evening that I was no match for her, but he steered her expertly back into the crowd, close to Mr. Ramsey, who welcomed her.

Before I knew it, we were out of the theater. With a sixth sense, I kept quiet. We talked about the play on the way home. It was so much like our own town, our own people, but neither of us had been quite prepared to experience the sense of the inevitable passing of time. We walked the few blocks, deep in the spell of the play. As we reached the top of Kite Hill and the lights of our houses shone out in the night ahead of us, Craig stopped.

“Wait a minute,” he said. “I want to ask you something.” I leaned against the big old sycamore we used to shimmy up when we were kids. “There’s a farm outside of town that belongs to my grandfather—out by Karn’s Mill. All my life I’ve wanted to farm it someday. Do you think being a farmer’s wife and living in a small town like this all your life is so terrible?”

“No,” I said.

All around us the town was beginning to fall asleep for the night. I thought wildly that there wasn’t a slick foreign car in a single driveway; in fact, most of the cars were second-hand. And most people wore out one pair of good shoes before they bought a second pair. That’s the way it is in most small towns, even college towns.

Craig didn’t say anything, but he held my hand until we came to our front door. “Meet you tomorrow,” he said. It was a statement, not a question. Reluctantly he released my hand and pushed open the big door my great-grandfather had hung. I stepped inside, and the house welcomed me. I felt again the desire growing inside me to be like my mother. Craig was whistling as he crossed the lawn, “I Dream of Jeannie with the Light Brown Hair,” and this time I was sure he meant me!



The pine-covered mountains of Wyoming provide the background for this scene from "The Night of the Grizzly," starring Clint Walker and Martha Hyer.

Best of Movies

BY HOWARD PEARSON
ENTERTAINMENT EDITOR, DESERET NEWS

● In the continuing quest for good motion picture entertainment, the following motion pictures have been selected as those containing qualities considered worthwhile and within the gospel framework. The bulk of the films selected are those that the entire family can enjoy.

● *The Agony and the Ecstasy*, starring Charlton Heston and Rex Harrison, tells the story of Michelangelo and deals particularly with the years he spent in painting the beautiful Sistine Chapel in Rome. The magnificent paintings and sculpture of Michelangelo are shown during the first twenty minutes, a feature that is worth the price of admission in itself. Other works of the famed artist are shown throughout the film.

● *Born Free* tells the heart-warming true story of a game warden and his wife in Kenya who find an orphaned lioness cub that they raise in their home to full maturity. When it becomes necessary for them to set the lioness free, they find that they must restrain her in the ways of the jungle. The beautiful African scenery and wild animals, the compassionate and fascinating story of how the

lioness is prepared for her return to the jungle, and the relationships between the humans and the animals combine to make this an outstanding family movie.

● *The Ghost and Mr. Chicken*, starring Don Knotts, is the story of a typesetter for a small-town newspaper who becomes a reporter and seeks the clue to an old suicide-murder in a haunted house. Knotts, noted for his comic quivering, is only one of several character actors who create suspense and funny situations.

● *Night of the Grizzly*, starring Clint Walker, is the story of a Utah deputy who homesteads in Wyoming. He is involved with human enemies as well as animals in this action-packed drama of the West. It winds up with Walker fighting a grizzly bear in a battle that charges the emotions.

● *The Shop on Main Street*, which won the Oscar as the best foreign film of the year, tells a poignant story that, despite a final tragedy, has moments of tenderness, nobleness, humor, and pathos. The story takes place in the late 1900's, when a Slovakian carpenter is appointed "Aryan controller" of the button shop of an elderly Jewish widow. He soon becomes fond of the woman and, ironically, finds himself in the pay of the Jews to pro-

tect her. When the Jews of the village are being rounded up by the Nazis for transportation to concentration camps, the carpenter finds he can either protect the woman at the risk of his own life or he can turn her over to the Nazis, thus setting the stage for a provocative and emotionally tense climax. The film is in Slovakian and German, with English subtitles. Serious moviegoers should find it a memorable experience, although it would probably have little to hold the interest of young children.

● *The Sound of Music*, which recently won an Academy Award as the best movie of the year (as well as a similar award from *The Improvement Era* and other organizations of the Church), is still playing in movie houses throughout the world, and many moviegoers are seeing it for the second and even the third time. Featuring beautiful music by Rodgers and Hammerstein and the glorious scenery of the Austrian Alps, the movie tells the true story of a young woman, Maria, who is employed as governess for the seven children of a widower, Baron Von Trapp, and who finally captures the hearts of the children as well as their father. Julie Andrews plays Maria, who becomes the Baroness Von Trapp, and Christopher Plummer is seen as the Baron.

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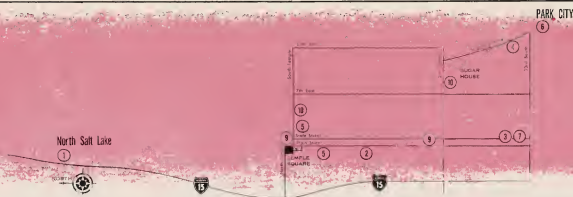
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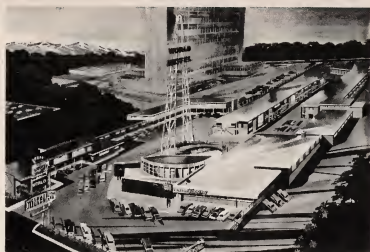


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A Time for Priesthood

● On Sunday, June 12, the restoration of the Melchizedek Priesthood will be observed in all of the sacrament meetings of the Church. All quorum members should arrange to attend this meeting in their own wards. Special effort should be made to bring the members who are infrequent attenders at sacrament meeting.

As a preliminary to the meeting, the holders of the Melchizedek Priesthood would do well to read Section 107 of the Doctrine and Covenants.

In this revelation one learns of the relationship between the high priests and the elders. He learns, too, the relation between the office of high priest and that of bishop. He reads that the calling of the seventy differs from that of either the high priest or the elder and in what ways it differs. He learns of the presiding quorum of the First Presidency, which quorum presides over all of the priesthood of the Church.

He reads of the Quorum of the Twelve Apostles and of the most important power and function of this body.

He learns of the Quorum of the Seventy, designed to assist the Quorum of the Twelve Apostles, as that body directs. He learns the

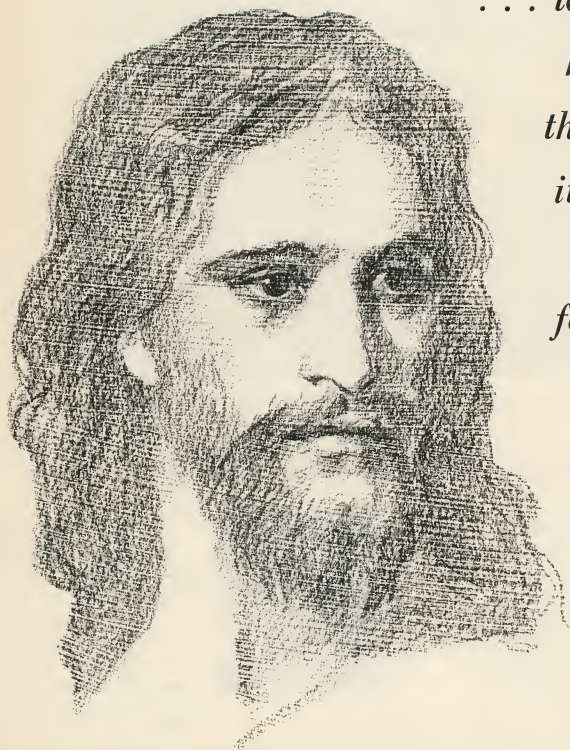
fundamental basis of priesthood, its relation to quorums and to men who hold it.

Having refreshed his memory by reading Section 107, the Melchizedek Priesthood holder will be ready to listen to the instruction and the lessons to be learned at the meeting celebrating its restoration.

In this connection it would also be well to read Section 121 of the Doctrine and Covenants, especially the part bracketed in verses 36 to 46. This applies to all responsible officers in the priesthood. It should be remembered that all fathers preside over their own homes and that these verses apply to presidents of homes as well as to presidents of quorums. It can then be readily understood that the priesthood was designed to be the benign, loving power by which we may learn the power of godliness; by practicing its precepts we may grow more to be like the Son of God, after whom it is named.

Truly, it will be a rich experience to take part in the services in memory of the restoration of the Melchizedek Priesthood and to remember the kindness of the Lord in bringing it once more to the earth for our benefit, our training, and our growth in the practice of godliness.

Scholarship



*. . . to remember the
kindness of
the Lord in bringing
it once more to
the earth
for our benefit,
our training, and
our growth
in the practice
of godliness.*

Is Any Problem Too Big for Home Teaching?

● About a year ago the statistical reports of our ward pointed to a very low percentage of church activity.

After much thought, the priesthood decided that a reevaluation of our membership records—the needs and problems of our members—was in order.

During the month of April 1965, a concerted, unrelenting priesthood force spent many hours completing a very revealing canvass of the ward. We found members we didn't know

we had. Many others had moved beyond the ward boundaries. The census also surveyed the education and employment status of the members. It unveiled sick and afflicted who had not been near the chapel for years. The study considered the members' citizenship status, a problem unique to the nature

of our Spanish-speaking ward. Upon conclusion of the census, the priesthood devised a plan in accordance with the church home teaching program that would capitalize on census information and maintain a continuous contact with ward members.

The **Family Home Evening Manual** received great emphasis. Copies were delivered to each home with explanations as to their use.

Home teachers often demonstrated how to set up and conduct a family home evening. The outcome has been amazing! Sacrament

meeting attendance has increased by 20 to 40 more members. Fast and testimonial meeting attendance has increased by an average of 45 members.

The number of tithe payers has almost doubled since December 1964. Fourteen members attended tithing settlement for 1964. This past year 95 reported. Seminary enrollment has tripled. During 1964, from 10 to 32 families were home taught. During this past year, never fewer than 140 families were home taught. But most of all, our Saints are becoming aware that they belong to an active, God-inspired Church.

San Antonio Fourth Ward members are on the threshold of a new era—thanks to the home teaching program.

The Presiding Bishopric's Page



Melvin R. Brooks, bishop of the Spanish-speaking San Antonio (Texas) Fourth Ward, is a native of Utah and is coordinator of seminaries and institutes in Texas, Louisiana, Mississippi, and southern New Mexico. He was

released as Spanish American Mission president last year.



Bishop Boyd L. Stock of Midland Ward, Lansing (Michigan) Stake, was born in Salt Lake City, filled a mission in the East Central States, and has served as a branch clerk and stake YMMIA superintendent.

● One of my first opportunities as bishop was to work with a family who for several years had soared up and down in their activity and spirituality. At various times over the years they had been fairly active, but often they fell back into inactivity. It became evident that their active periods were due to the urging of various people in the Church and came from a sense of obligation and duty. They were doing what **we** (the Church) wanted them to do and not what **they** wanted to do. During these times the oldest daughter fell into inactivity and finally married out of the Church, bringing more sorrow and unhappiness. At times, problems in the family seemed almost unsurmountable. The mother was on the verge of a nervous breakdown. Her husband, then an adult member of the Aaronic Priesthood, decided it was time to make a change. After fasting and prayer and consultation, he decided to put to a test the counsel of the Lord and truly seek first his kingdom.

He gained the strength and conviction that this indeed was the Church of Jesus Christ and was the most important asset he could possess. The priesthood was called upon to give his wife a blessing. He was advised that the strength in his family would depend on him, that his family would look to him for an example of faith and strength. It was a joy to witness the change in their lives. The doubts and suspicions that they had harbored left them. The father attended priesthood meeting, paid his tithing, and brought his family to church regularly—because now it was what **he** wanted to do. He was truly learning to love the Lord and the gospel. Shortly thereafter the family members received their patriarchal blessings. The father was ordained an elder, and a year ago he, his wife, and their children went to the temple and were sealed together for all eternity. It would certainly be amiss to say that this family no longer have problems. The Lord has never promised this. The difference is that now they have the equipment and strength to cope with their difficulties. As each link in this family's eternal circle is joined together, family members humbly testify of the treasures that are theirs that "neither moth nor rust can corrupt"—treasures that not only they enjoy but treasures of joy and happiness that they have shared with us who know them.

The married daughter, having observed the change in her parents' lives, and through the family's fasting and prayer in her behalf, has also come back into church activity.



● "Come, let's go and put on a clean pair of hands," suggested a mother, as her six-year-old son came in for lunch. His rejoinder: "Mommy, you'll wash the skin right off me; you are always scrubbing my hands." Lucky little fellow he is, to have a mother who, in an imaginative way, teaches him about cleanliness.

We live in a world of germs that are waiting to claim us for their own. What a horrid thought—but it is true. Carelessness, ignorance, hot weather, and germs combine to bring disaster. This modern age offers many safeguards. The government helps police food on national, state, and local levels. And laws help insure safety for the individual up to the kitchen door, but from there on we are on our own. There can be many a slip from doorstep to dinner table. The mother is the police force in her home. She should teach her family that hands should be clean not just for beauty but also for health.

It is not easy to kill germs. Some bacteria take up to thirty minutes of boiling to kill, and some viruses can survive even after two hours of boiling. On the other extreme, home food-freezer temperatures are not low enough to kill bacteria; all they do is slow

down the multiplication. This thought is frightening, and we should realize that the best protection against germs is avoidance and cleanliness.

Clean hands are just good sense. Wash them always before eating or preparing food. Avoid markets and restaurants that appear unclean. Even a public bar of soap is a carrier of infection and should not be used. One girl who returned from a trip around the world said, "There just can't be anything to the germ theory: millions of people are living in filth." There is, of course, a *buildup* of immunity against certain germs, and that is the saving factor. The best safeguards for anyone are clean hands and clean food. Germs *can* be washed away with soap and water.

A mother has the opportunity to teach the Golden Rule in an unusual manner. She should do everything to food that she would want done to the food she is to eat. Would you want to eat food coming from a pan in which a tasting-spoon had been dipped without the benefit of being washed between dips? Would you want to be served food prepared by unwashed hands? Would you want sneezes and coughs mixed in your soup? Of course not; neither would the other person.

TODAY'S FAMILY

FLORENCE B. PINNOCK.

EDITOR

CLEANLINESS IS



All fresh vegetables and fruits brought into the kitchen from the market should be washed before they are stored away in the refrigerator or on the shelf. Perishable foods, including eggs and milk products, should be refrigerated immediately. Foods placed in the refrigerator should be kept covered so flavors will stay fresh, and the moisture will be retained in the food. Cantaloupes, cut onions, green peppers, and other strong-flavored foods can be placed in tightly sealed plastic bags in the refrigerator so their aromas will not penetrate other foods. Grains such as rice, cornmeal, cracked wheat, and macaroni products are best stored in tightly covered glass jars in order to discourage weevil growth.

Flies and other insects have been eliminated from many homes, and this could be true in every home, with tight screen doors and windows, a discriminate use of sprays, and determination on the part of every family member to wage a battle against germs. Flies, other insects, and rodents are disease-carriers and must not be around food. Great care must be taken when using insecticides and other sprays around food. Never spray around uncovered food. When the family moves out to the patio for dinner, an insect spray

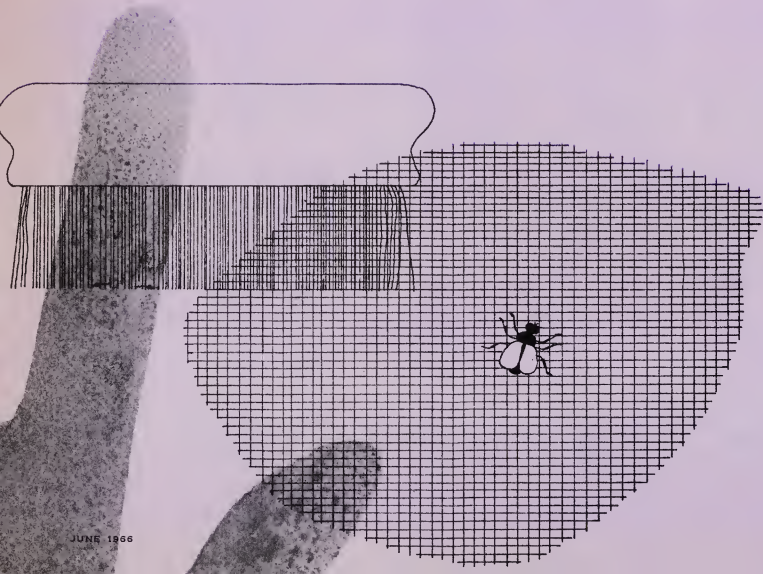
should be used before the table is set and the food brought outdoors.

To keep foods palatable, temperature insurance is found in boiling, refrigerating, and freezing. Never keep a food lukewarm. If food is not to be eaten immediately after cooking, chill it quickly by placing the bowl in ice water; then put it covered in the refrigerator. Meat, poultry, fish, gravies, creamed desserts, and egg-custard dishes are most susceptible to quick bacteria growth when left out of the refrigerator.

At reunions or other large gatherings, extra precautions should be taken because of lack of refrigerator facilities. Always apply the rule, "Keep all foods either boiling or refrigerated."

In many parts of the world, June holds the day on which summer begins. So a reminder as hot weather approaches: Treat food with respect. Cleanliness is an all-year necessity, but its need is greatest in summer. Clean hands, clean food-handling habits, meticulous care in cooking and storing foods should be stressed in every home. Mother, the responsibility rests with you. A "home, sweet home" is a "home, clean home."

S JUST GOOD SENSE





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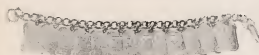
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POTPOURRI OF GOOD RECIPES FOR SUMMER

In hot weather it is sometimes difficult to make decisions concerning the foods we should prepare for our families so that they will enjoy eating. Perhaps it would help us make our decisions if we were to check delightful recipes from all sources. Let us not cook in the summer the same things that we cooked all winter. Ruts are not made for summer eating. Here are a few good recipes that will lift appetites and spirits on any hot day. Each recipe has been carefully worked out and tested, so if you meticulously follow the directions you should be happy with the results.

Individual Ham Loaves with Pineapple

- 1 pound ham, ground fine
- ½ pound ground beef
- ½ pound ground pork
- 2 eggs, beaten
- 1 cup milk
- 1 cup soft bread crumbs
- 2 tablespoons brown sugar
- ¾ teaspoon ground cloves
- Dash of pepper
- 1 tablespoon melted butter
- 1 cup crushed corn flakes
- 1 can (1 pound) pineapple chunks, drained

Let the bread crumbs soak in the beaten eggs and the milk until soft. Add the seasonings, brown sugar, and ground meats. Mix lightly. Form into individual loaves and roll each in the buttered corn flakes. Bake at 325 degrees F. for about 45 minutes. Serve hot, garnished with the pineapple chunks.

These ham loaves are delicious served with noodles almonidine, asparagus, and a fresh-fruit salad.

June Casserole (serves 8)

- 1 cup ground cooked ham
- ½ cup chopped onion
- 2 tablespoons butter
- 2 cans condensed cream of mushroom soup
- 1 cup milk
- 2 cups sharp Cheddar cheese, shredded
- 4 cups cooked macaroni
- 4 tablespoons buttered bread crumbs

Lightly brown the ham and onion in butter. Stir in the soup, milk, and 1½ cups of the cheese. Heat

until cheese melts; stir often. Blend this sauce with the macaroni and pour into a buttered 3- or 4-quart casserole. Sprinkle crumbs and the remaining cheese on top. Bake in a 350-degree F. oven until nicely browned and bubbling—about 30 minutes.

Barbecued Canadian Bacon

- Whole Canadian bacon
- 1 can condensed onion soup
- ½ cup ketchup
- ½ cup salad oil
- 1 clove garlic, minced
- ¼ teaspoon Tabasco sauce
- ¼ teaspoon salt
- ½ teaspoon pepper

Combine all ingredients except the bacon. Cover and simmer 10 minutes; stir often. Place the whole Canadian bacon in a shallow pan. Pour the sauce over the meat. Bake at 325 degrees F. for 1 hour. Spoon sauce over the meat. This is also a good sauce to use over meat loaf.

For a special luncheon or for supper on the patio try this tasty salmon mold. It is good served with a fresh fruit salad and blueberry muffins.

Dilled Salmon Mold (serves 8)

- 2 cans (1 pound each) salmon
- ½ cup lemon juice
- 1 cup dairy sour cream
- 1 cup Cheddar cheese, shredded
- 2 tablespoons grated onion
- 1 teaspoon salt
- ¾ teaspoon dill weed
- 2 tablespoons (2 envelopes) unflavored gelatin
- ½ cup water
- 2 tablespoons cider vinegar
- 2 tablespoons pimiento cut into small pieces
- 1 cup whipping cream, whipped

Drain the salmon; remove the bones and skin; flake with a fork. Place the salmon in a large mixing bowl and add the lemon juice. Fold in the sour cream, cheese, onion, salt, and dill weed. In a small saucepan soften the gelatin in the water and vinegar. Heat over low heat, stirring constantly until gelatin is dissolved. Gradually stir gelatin mixture into the salmon mixture. Fold in the pimiento and the whipped cream just until combined. Turn into a 6-cup mold. Refrigerate until firm. Unmold onto serving platter and garnish with lemon and parsley.

Flapjack Biscuits (quick & easy)
 3 cups biscuit mix
 ½ cup grated American cheese
 1 cup milk
 ¼ teaspoon cayenne pepper
 Vegetable oil

Combine the biscuit mix, cheese, and pepper. Stir in the milk, and mix to soft dough. Beat about 20 strokes. Heat about ¼-inch of oil in skillet and drop the dough in rounded tablespoons and flatten with fork. Cook on medium heat until brown on one side; turn and brown on other. Do not fry too quickly. These biscuits are good for lunch with creamed corn and sliced tomatoes.

Orange Sherbet (serves 6 to 8)
 1½ cups orange juice
 1 tablespoon lemon juice
 ¼ cup sugar
 ½ cup water
 Grated rind of one orange and one lemon
 ½ teaspoon salt
 ½ cup whipping cream, whipped
 ½ teaspoon vanilla
 2 egg whites, whipped stiff
 Boil the sugar, water, and rind for 10 minutes. Cool and add the juices. Freeze in refrigerator tray. Remove from tray into cold mixing bowl and whip until light. Fold in the stiffly beaten egg whites, salt, vanilla, and the whipped cream. Return to tray and allow to finish freezing without further stirring.

Summer and potato salad go together and seem to make the season complete. Do you remember the old-fashioned boiled salad dressing mother used to make? Potato salad is at its best with this dressing.

Boiled Salad Dressing

2 tablespoons flour
 2 teaspoons sugar
 ½ teaspoon salt
 ½ teaspoon dry mustard
 1 cup milk
 2 eggs
 ½ cup vinegar
 ½ cup water
 Mix the dry ingredients together; add the eggs slightly beaten; add the water, vinegar, and milk gradually. Cook until it thickens over medium heat. Stir throughout the cooking. Cool and add a little whipped cream.



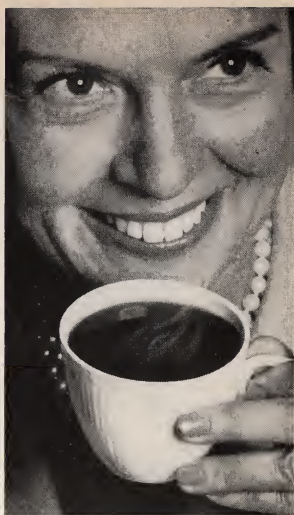
HOME, SWEET HOME

• "Let me take Dad's place tonight." These words were spoken by a six-year-old boy on family night. The father was out of town, and Thursday night was the time set aside each week for family night. As the mother gathered the children together, she wondered if she would be able to hold their interest as did their father with his clever chalk illustrations. So when the oldest child volunteered to take his father's place, she was pleased and very interested in the results.

As the lesson progressed, the boy, in his childish way, illustrated the lesson. A boy and a girl were drawn; soon a schoolhouse appeared. Next, two clouds were drawn over the schoolhouse. Then he proceeded to draw an object on each cloud.

A younger sister asked what he was doing now, and he said, "Haven't you been listening to Mother? She said that we were to do what Heavenly Father wants us to do and not do the bad things Satan would like us to do. So you see, I put them up there watching us, and every day I'm going to please Heavenly Father." He had the object of the lesson pinned down to his own experience.

Perhaps a few chalk figures would help bring each lesson into focus, especially if the children are three- to six-years old. A person does not need to be an artist to do this. A few lines made on the chalkboard as words are said will do the trick. School buildings are big in children's lives, as are trees, dogs, flowers, birds, and bicycles. Chalk is an attention-getter and a point-clincher.—*FBP*



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Statement on Communism

(Continued from page 477) Even the best of them must be considered our worst enemies. Christian love is an obstacle to the development of the revolution. Down with love for one's neighbor. What we want is hate. Only then shall we conquer the universe."

On the other hand, the gospel teaches the existence of God as our Eternal and Heavenly Father and declares: "... him only shalt thou serve." (Matt. 4:10.)

Communism debases the individual and makes him the enslaved tool of the state, to which he must look for sustenance and religion. Communism destroys man's God-given free agency.

No member of this Church can be true to his faith, nor can any American be loyal to his trust, while lending aid, encouragement, or sympathy to any of these false philosophies; for if he does, they will prove snares to his feet.



"NOW I LIKE GOOD PEOPLE"

RICHARD L. EVANS

Among our many choices are choices of people for certain purposes—for friendship, for talents, for business or professional ability, for qualities of character. There are some whose services we never see and some whose impact is very personal, but virtually all persons have some qualities and abilities that make some contribution to the total. We do much for each other. We enrich life for each other. We owe each other much. Even if for little else, we owe something to each other for the privilege of companionship. We also cause problems for each other. Virtually all people disappoint us at times (and we even disappoint ourselves). But despite faults and imperfections, all of us need each other. For good or ill, for better or worse, constructively or otherwise, we all play our part. And in all this give and take, this appreciation and disappointment, in all this variability, what do we look for? What can we count on? What are the lasting qualities in our searching and selecting? A partial answer is suggested by S. B. Freehof that seems exceedingly significant: "Years ago I preferred clever people," he said. "There was a joy in beholding ... a mind ... bearing thoughts quickly translated into words, or ideas expressed in a new way. I find now that my taste has changed. Verbal fireworks often bore me. They seem motivated by self-assertion and self-display. I now prefer another type of person: one who is considerate, understanding of others, careful not to break down another person's self-respect. ... My preferred person today is one who is always aware of the needs of others, or their pain and fear and unhappiness, and their search for self-respect. ... I once liked clever people. Now I like good people."¹ "Goodness is richer than greatness," said Edwin Hubbell Chapin. "[It] consists not in the outward things we do, but in the inward thing we are."² It is good to be clever, to be talented, to be entertaining, but what is not good is not great—not even desirable—and certainly not safe. "Nothing can make a man truly great but being truly good. ..."³ "Now I like good people."⁴

¹Solomon Bennett Freehof, "Clever People," copyright 1966 by PostScript.

²Edwin Hubbell Chapin (1814-80), American Unitarian clergyman.

³Matthew Henry (1662-1714), English divine.

⁴"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System March 27, 1966. Copyright 1966.

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SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION
BRIGHAM YOUNG UNIVERSITY

Continuing his discussion on findings that relate to the Book of Mormon, the author challenges men of thought—both in the Church and out—to put the Book of Mormon to the test by applying the new attitudes and methods of contemporary philosophers of science.

● In the last issue we discussed the Alaskan land bridge theory, geological time tables, and K. R. Popper's challenge of the authoritarianism of science in which he noted that "observation and experiment cannot establish anything finally . . ." but only help us eliminate the weaker theories.

Popper's final word is a warning against taking refuge in status and prestige; we must, says he, "avoid like the plague the appearance of possessing knowledge which is too deep to be clearly and simply expressed." Or, in the words of David Starr Jordan, "Authority? There is no authority!"

Such an approach would alleviate a good deal of the tension, rivalry, and misunderstanding that have always accompanied research into the scriptures. Since there are no true authorities, there are no false ones; there are no igno-

ramuses, charlatans, or pseudo scholars, but only theories which may be more or less easily refuted. One does not have to be an expert to enter into the discussion, but the discussion itself will readily enough make clear who is equipped and how well and in what fields—degrees, honors, titles, credentials, and emoluments have nothing to do with the case; they are but the forlorn trappings of an authoritarianism that we have often been told has no place in true research. The only pseudo scholarship is that which claims authority and finality and so refuses to enter into the discussion. The new approach does away with such exquisite snobbery as the classic phrase, "the right to an opinion." Anybody has a right to an opinion, with the understanding, of course, that his opinion will be subjected to unsparing criticism.

We can illustrate how the method of "problems—theories—criticism" works by taking the case of Hermonthis in the Book of Mormon. It is admittedly remarkably close in form and meaning to the Egyptian Hermonthis. But therewith the problem is not solved but only introduced. The resemblance between the two words has to be explained, and so we invent a

theory, namely, that Joseph Smith must have had access to authentic ancient sources. That settles nothing, however, since (to quote Popper again) "the number of competing theories is always infinite," and we can think offhand of a dozen different theories to explain the Hermon phenomenon. And so we come to the discussion, which will never settle the question but which may lead to the discovery of much new and relevant information.

Where, then, does certitude lie? That is another issue that has come in for a good deal of discussion recently, and the growing consensus is a surprising one: Certitude lies only in inspiration, in that insight which in the last analysis defies analysis.¹²⁰ Even so, routine investigation is not a waste of time, for in the process of dealing with materials, certain convictions build up in the individual that, like a testimony of the gospel, are nontransferable but that comprise the most tangible and gratifying fruits of study.

The Book of Mormon has always been a puzzle to the world. It is a problem and a challenge, but instead of being treated as such, it has always been taken as a final proof on the one hand that Joseph Smith was an imposter and on the other that he was an inspired prophet. With that deadlock we would leave it were it not that the book itself irresistibly invites testing. "Testability has degrees," according to Popper, and "a theory which asserts more, and thus takes greater risks, is better testable than a theory which asserts very little." Where can one find a bolder assertion than Joseph Smith's claims for the Book of Mormon, or a greater willingness than he displayed to be tested by all the tests the ingenuity of man can devise?

(To be continued)

FOOTNOTE

¹²⁰For an interesting discussion of this, P. B. Medawar, "Is the Scientific Paper Fraudulent?" in *Journal of Human Relations*, 13 (1965), pp. 1-6; reprinted from *Saturday Review*, Aug. 1, 1964.



Is your church any place to skimp on carpet quality?

"No!" say the architects who specify for so many of the stately new Mormon church buildings. Good carpet, they point out, absorbs sound, saves on maintenance costs. And, of course, improves appearance.

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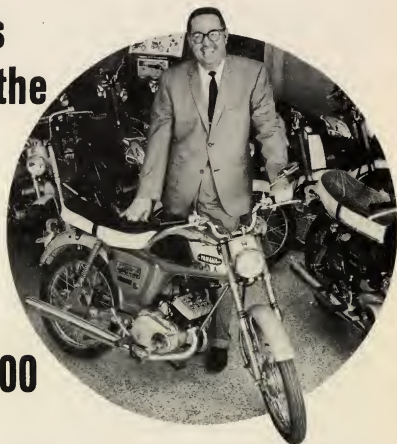
Long-wearing Gropoint's all-wool loop pile softens noise to a hushed quiet.

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The Church Moves On

(Continued from page 468)

Church membership as of December 31, 1965, was announced as 1,977,418 in the stakes and 418,514 in the missions, for a total of 2,395,932.

7 The annual conference of the Primary Association opened this morning with a general session in the Tabernacle, telecast live by KBYU-TV, channel 11, Brigham

Young University station. During this session General President LaVern W. Parmley was honored for her 25 years of service to the Primary general board. Primary departmental sessions began shortly after noon, followed by a reception this evening.

8 Departmental sessions of the Primary conference continued this morning. The concluding general session was held this afternoon in the Tabernacle, telecast by

KBYU-TV. Conducted tours of the Primary Children's Hospital occupied the late afternoon.

A special meeting on home teaching convened this evening in the Tabernacle.

9 An early morning church welfare meeting was held in the Assembly Hall.

General sessions of the conference, in recess since the afternoon of April 6, reconvened in the Tabernacle at 10 a.m. and 2 p.m.

An estimated 85,000 holders of the priesthood assembled for the priesthood session in the Tabernacle and the adjoining Assembly Hall. It was sent by direct telephone wire to 478 other locations in the United States and Canada.

It was announced that Frank H. Brown, associate director of the missionary home, has been appointed secretary to the stake missionary committee of the church missionary department. He succeeds James M. Paramore.

10 The 136th annual general conference of the Church concluded on this Easter Sunday. In all, some 175 television and many radio stations broadcast parts of the conference. Shortwave facilities beamed the conference messages in several languages to many parts of the world.

This evening the semi-annual conference of the Deseret Sunday School Union convened in the Tabernacle and was telecast by KBYU-TV. The theme was on reverence.

11 The First Presidency issued a statement urging members to be "as liberal as their means may permit" in supporting the American Cancer Society's April fund-raising campaign.

15 The Rarotonga Mission was discontinued and became a district of the New Zealand Mission.

16 The First Presidency announced the appointments of Dr. LeGrande C. Larsen, former president of Teton (Wyoming) Stake, to the priesthood genealogical committee, and R. Raymond Barnes, former president of Denver West (Colorado) Stake, to the priesthood missionary committee.



RICHARD L. EVANS

"... THIS SAME JESUS ..."

In the insight and inspiration that God has given, a Scottish poet wrote: "The holy spirit of the Spring is working silently."¹ And Tennyson and Goethe added: "Once more the Heavenly Power makes all things new. . . ."² "So then the year is repeating its old story again. We are come once more, thank God! to its most charming chapter. . . . It always makes a pleasant impression on us, when we open again at these pages of the book of life."³ The book of life—a theme of exceeding significance, since some nineteen centuries ago Jesus the Christ walked among men, and proclaimed the eternal precepts of everlasting life. His coming was foretold by prophets whose words are witnessed in the written record. His ministry, his message, his miracles were witnessed by a multitude of men—as also was the reality of his resurrection, as he appeared to his apostles and to many others, "being seen of them forty days, and speaking of the things pertaining to the kingdom. . . . And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing . . . ? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go. . . ."⁴ His divinity, the literal reality of his resurrection, and his coming again on earth are the very foundation of Christian faith and the assurance unto all men of everlasting life. And this day we would witness of the certainty of such assurance—the assurance that personality is perpetuated, and truth and intelligence, and that, for all of us, everlasting life with our loved ones is the very essence and intent of heaven and the hereafter—the prime motive of our Father's plan and purpose, a purpose that includes renewal of association with those loved ones we so much miss—or who will one day leave—as we ourselves shall. "The holy spirit of the Spring is working silently." ". . . we open again at these pages of the book of life." "Once more the Heavenly Power makes all things new. . . ." To all of this we would add as our witness, in the wonderful words of Job, and with conviction of our own: "I know that my redeemer liveth. . . ."⁵

¹George Macdonald, *Song of Spring Days*.

²Tennyson, *Early Spring*.

³Goethe.

⁴Acts 1:8, 9-11.

⁵Job 19:25.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System April 10, 1966. Copyright 1966.

ERA OF YOUTH

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • June 1966

Carolyn Richards, Barbara Werrett, Craig Karren, Martha Harris, Doug Nichols



GOV'T I SELECTIONS

WHEN SHAKESPEARE SPOKE of "an outward honour for an inward toil,"
he coined a phrase that applies to the winners of this year's

Era of Youth Writing Contest.

They had toiled.

But so had the hundreds of other contestants
who sent their entries from all over the world.

And they were impressive.

Essays, short stories, poetry, and articles were entered by
bright young lovers of the literary forms. They had put language to its
best purpose with their best skill. The result was most satisfying
and promises a generation of writers in the Church
to rival the finest ancestral efforts.

The entries were judged by
staff members of Brigham Young University, Ricks College, Church College of Hawaii,
and *The Improvement Era*, to whom we owe a great deal of appreciation.

Some interesting facts about the contest:

1. Postmarked entries came from China,
Germany, England, Scotland, Hawaii, Samoa, Australia,
Canada, Mexico, all over continental United States.
2. Some people can follow instructions and
some can't when submitting their contest entries.
3. Some take special pains with their manuscript. Some don't.
4. Some young thinkers
have an excitingly creative approach.
Some are refreshingly simple.

In this issue you will read some of the chosen
(and some of the other choice) entries.

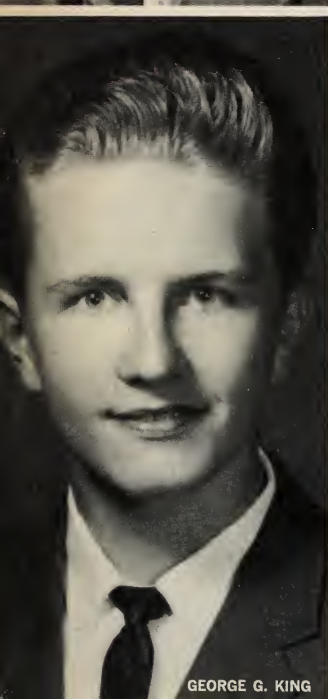
Watch for additional selections in other issues,
including some of the top winners that we are reserving
for future publication.

The Editors





MICHAEL TERRY HURST



GEORGE G. KING

WINNERS

"These were honored in their generations,
and were the glory of the times."

(Ecclesiasticus 44:7.)

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"IF MY SON does not work today, he leaves the house." That was that. Ezra continued eating breakfast.

His wife knew it was useless to battle. She busied herself about the kitchen and looked away from him as she said, "He says he can't work today because of his religion. It is the Sabbath, Ezra."

"I've got the same religion he has," Ezra spoke loudly. He was not used to speaking quietly, and he was not used to being defied. "The hay has to be hauled now, today. The crops come first."

His wife kept her face from him. Her words were soft but firm. "He says God comes first. He will not work on the Sabbath."

"God comes first," he says!" Ezra exploded. He pounded his fist on the table till his tin breakfast plate clinked against the oilcloth. "God comes first! Does not God come first with me?" Ezra's wife did not answer that question. They both knew that God did not. "I worship God, but I got hay to get in and corn to harvest, and if I don't get my crops off the field, God may freeze me out before I can. I haven't got a day to waste."

"Sam says the hay's baled," Ezra's wife said softly, "and that it can lay in the field till the corn is in."

"Sam says!" Ezra sneered. "Sam is not the farmer. Well, the sky is black with clouds, and the weather report says that it may drop rain to soak the hay this afternoon, and then what will Sam do?"

Martha did not care to fight with her husband. She let the silence, which seemed to be filling the house of late, answer the question.

"Lazy," Ezra murmured as he ate, "that's what the boy is, lazy. Isn't he?"

"If you say so, Ezra," Martha walked across the kitchen. Samuel wasn't lazy. He was the youngest—"her boy"—but he was doing the same work that his three older brothers did together on the farm before him. Ezra never could understand why a boy who liked to stay home and read instead of going out to hunt, a soft boy like Samuel, could do the work of three men.

"He's lazy, and he's using the Lord's Sabbath to get out of honest labor. Well, I'll not have him hanging around. He can earn his own living, and

let him see if he'll sleep on Sunday then. I don't need him. I could run this farm with my own two hands 20 years ago and I'll do it now. Don't need no soft-cheeked, lazy boy to help me. You tell him that."

"You tell him, Ezra," Martha said.

She knew that Ezra did need the boy. Ezra could handle the farm alone years ago, but now he was getting old. He needed Samuel, the gentle one. He needed him badly, and it hurt his pride.

Ezra had finished his breakfast. He started to leave. "Where is the boy?" he asked.

"He's doing chores," Martha answered. She cleared Ezra's dishes from the table.

"Doing chores? Doesn't he call that work? Who is he to say what's work and what is not?"

"He's trying to help you, Ezra, but he's got to do what he feels is right. He's like you in that way," Martha said.

"Well, I don't need him. I'm going to the field alone. If he doesn't come to the field, tell him to get out. If I have to run him out myself, I will. Tell him to get out." Ezra started for the kitchen door.

Martha turned to her husband. "Ezra—" she said, but he was gone. She could make out his stocky figure stomping down the lane toward his pickup truck.

Ezra was a hard man, but he was a strong one, a man in whom she had found much to love.

Later on she heard Samuel come in and go upstairs. She knew he was dressing for church, but she did not try to stop him. She waited in the kitchen.

He came down before long in the black suit she had made over for him. His face was scrubbed white and his hair was combed tight to his head. "I'm going to church," he said.

"Your father hasn't changed his mind." She looked at her son. He seemed so young and sensitive, and yet she knew him to be iron strong.

Sam looked away. "I'm leaving this afternoon," he said.

"Son—"

"I've got my clothes packed. I'll pick them up after meeting."

She looked at her boy but did not speak. He had been her boy for so many years. Now, with

(Continued on next page)

God comes first

By George G. King

"He's lazy, and he's using the Lord's Sabbath to get out of honest labor."



(Continued from preceding page)

his three older brothers gone, he had to be his father's man. And he couldn't do it.

"I've got to follow God," the boy said. "It's the right thing."

She reached out her hand and pushed back his hair. He stood still. "You're growing up," she said softly. Her hands began to shake. She clasped them together. He reached down and held them firmly.

"I'll write," he said. Then he too was out the kitchen door and gone.

She wanted to call to him, but he moved away too fast. She just sat in the kitchen and felt the silence of the house.

Ezra whipped the truck over the dirt roads as he had whipped horses over the same ruts years before. He put the fury of his heart into the speed with which he drove.

Then he tore himself from the truck and began throwing the bales over the pickup's high sides. Each bale was to him an enemy, like the silent son that he needed but could not understand. The sky was an enemy filled with dark clouds, clouds that carried lightning within them. Now and then the clouds would add their thundering rumbles to Ezra's cursing.

For Ezra cursed aloud. He cursed the bales that left him puffing. He cursed the baling wire that tore his hands and left them raw and bleeding. He cursed the bale that slid from the side of the truck and left him bruised on the leg and foot. But most of all he cursed the son who would not help him and who said that he, the boy's own father, did not put God first.

"Put God first!" he yelled into the thunder. "And where has God put me? He gave me a son who won't work. He lets my crops parch in the summer, floods them in the spring, and freezes them in the fall. He sends me alone to this field to do the work of three men and a boy. Well, I'll do it."

"Leave me alone, God. Leave me alone, son," he shouted. "I'll do it."

But he could not do it. Each bale he lifted tore the air from him and left him gasping. Sweat drenched his shirt and caused him to flush. He puffed, gasped, spit, and cursed the thunder, the air, and his son, as he threw bales on the truck in a clumsy heap until it began to tilt toward him.

It began to storm. Hard, cold half-rain and half-sleet beat upon his face and made him shut his eyes and cover them with his hand because they stung. He couldn't see the bales; he stumbled and could not find the truck. But fury had so filled him that he would not stop. "Hit me, hail," he yelled. "I'll do it alone. I'll do it." Half stumbling, half falling, he lunged a bale toward the tipping stack.

Hail had blinded his vision, pain had warped his aim, and he threw the bale with all his force into the center of the pile. The pile fell, a lump of dull green enemies toppling on him in the sleet, catching his legs beneath its weight.

"Oh!" he screamed. "Oh, help me! help me!" His words were lost in the hail, the thunder, and the wrath of the storm.

Shortly after the storm Samuel came from the church on his bicycle. The warmth of the meeting had changed his spirit.

Friends had agreed to come in the early morning to help him move the hay, and he hoped this news would melt the anger of his father.

As he rode by the hay field, he remembered that his father was working alone. He could see the blue of the truck deep in the field but could not make it out clearly. Something about the silence of the field urged him to enter it.

So it was that Samuel discovered his father, white, unconscious, caught beneath the pile of hay.

Someone from a neighboring farmhouse phoned Martha to tell her that her husband was being brought home, injured. But she was not prepared for the ambulance, the stretcher, or the stiff way Ezra lay upon it as they carried him up the walk.

It seemed even more strange to see Samuel walking beside him, guiding the men who carried him home.

Anger had sent these two men from her door on separate paths; accident, and prayer, had returned them together.

"Father wanted to be brought home," Sam said quietly when they met on the porch. "We'll move the hay tomorrow. I'll take care of the farm." Even in the noise of the crowd she noted that he said "Father." The cool control of her son reassured her. The farm would be well taken care of.

Because the doctor had given Ezra drugs to relieve the pain, he did not regain consciousness for some time. When he did, he seemed quiet, subdued, and more at peace.

Martha was sitting beside the bed. He reached for her hand, and she placed it in his.

"Samuel's going to do the hay," was the first thing he said. "Some people from the church are going to help him. Did he tell you?"

Martha smiled. "He told me," she said, and her voice was soft with love.

"Do you know what he said, Martha?" Ezra drew breath. It was hard for him to talk. "He said, 'Put God first, and he'll put you first, too.' He's a smart boy, Martha, a good boy."

Martha rejoiced in hearing her husband say the thing she had known all along. He didn't call Sam a man yet, but as she held his hand she knew that would come later. ■

*It stood there
like a beacon on the hill,
its steeple bathed in moonlight . . .
an aged man, a child
trudged slowly up the
steep and winding path . . .
at last they reached it;
they entered . . .
the old man bowed his head
in worship
as the child wondered why
its roof shut out
the stars.*

By Roger Paxton





The Calling

By Michael T. Hurst

Hyrum's brother, in the morning
Ere the sun caused cock to crow,
Arose from sleep and lit a candle
And read the Bible by its glow.
His young heart was deeply troubled,
Greatly burdened by his plight,
For he wondered, more than most men,
Which of all the sects was right.
Then from James a partial answer
Struck his mind like hammer blows
And drove itself into his bosom:
'Ask of God,' said ancient prose.

From the cabin, through the barnyard,
Strode the lad with easy grace,
Past the plowed fields, newly seeded,
To a predetermined place.
Nestled deep in yonder forest,
Cuddled in a womb of green,
Looking back and all around him—
Only shadows: he's unseen.
Filtered through the shimmering treetops,
Morning sunlight gilt the youth
And kneeling humbly in its aura,
Joseph prayed to learn the truth.



Suddenly bright skies were blackened,
A great thick darkness gathered round,
While evil powers, frenzied, fighting,
Bound the lad and stopped his sound.
Never yet such awesome power,
Never viciousness so real,
Never loomed such great destruction
As the lad was caused to feel.
Urgent prayer was nigh abandoned,
Almost squelched by evil might,
When rescue came in one bright instant;
Blackness was dispelled by light.

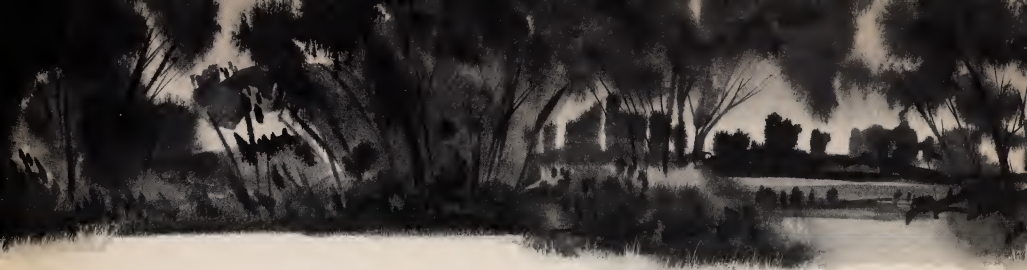
What a shaft of glorious brilliance
Blessed the forest there that day,
As all eternity rang an answer
To the boy who went to pray.
Flee, the denizens of darkness,
From the presence of a greater one,
One whose sacred luminescence
Dims the glory of the sun.
Standing tall in might and glory,
In the air, o'er forest sod,
Above him, speaking, introducing,
Joseph saw the face of God.

(Continued on next page)



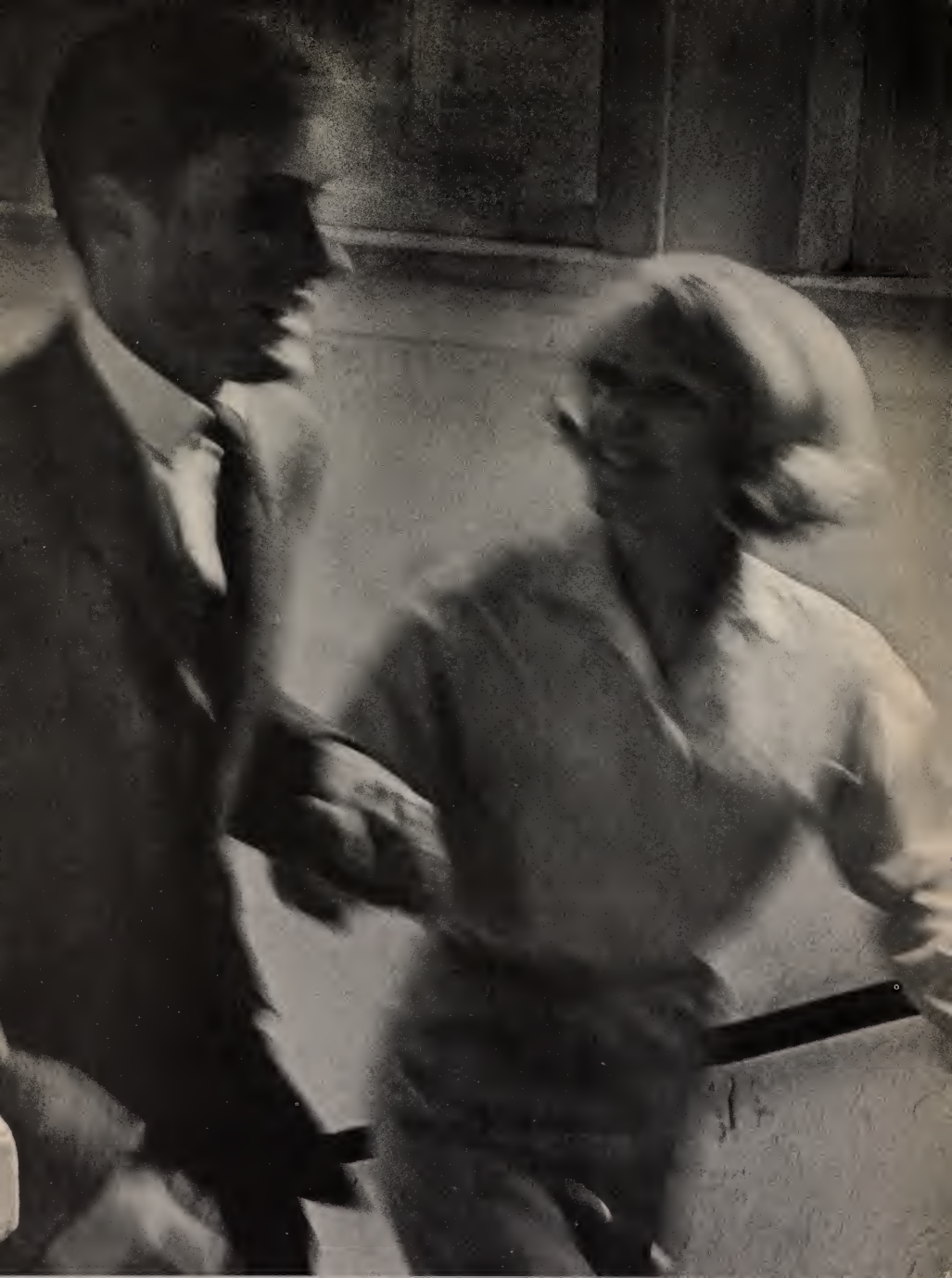
God the Father, great, eternal,
Glorious, yet much like man,
Calling once again a prophet,
To reveal the gospel plan;
God the Father, great, eternal,
With his own Beloved Son,
Son and Sire, both stood together,
Glory, countenance, all as one.
"Joseph, this is My Beloved,
Hear Him," and so Joseph heard
God's predicted declaration
Of men's departure from his word.

"Joseph!" 'Twas the voice of thunder,
Yet was kind and filled his soul,
And he listened to the Firstborn,
Who revealed to him his role.
For the church of old had fallen,
Plunged to darkness from its light;
But with guidance from the heavens,
Morn could break upon the night.
Morn, as when the rosy day-dawn,
Maturing, breaks exuberant ray;
And the shouting voice of sunlight,
Conquering, holds the night at bay.



Thus the light the Lord was giving;
Guidance was, for years ahead:
Knowledge to restore salvation,
For the living and the dead.
Joseph faced long years of struggle,
Years of toil and prayer and tears;
Years of temples, priesthoods, prisons,
Translations, visions, fears;
Years of Kirtland, Nauvoo, Carthage,
Persecution; hell's fires fed,
Ere he's seen full forty seasons,
Years that leave young Joseph dead.

But he felt exhilaration,
Wonder, reverence, worship, awe;
All his life would be a witness
To the truth of what he saw.
Then the vision, closing, left him
Lying, limpid, in the wood.
Having heard God's great assignment,
He would do it as he should.
Then rising, moving, through the shadows,
Joseph stepped into the sun,
And a prophet walked the pathways
Where a little boy had run.



Premeditated Goodnight

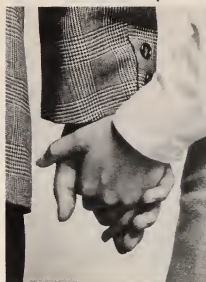
By Marilyn R. Miller

Saying good-night to someone special is difficult. As I sit next to him here at the Freshman Talent Show, my thoughts keep reverting to the question of how it will be done tonight. Close observation of his moods during the entire evening will help me determine the most poised, gracious, and feminine way to execute my strategy.

His enthusiastic appreciation for the talented performances of my classmates is encouraging, because light mood is of utmost importance. In fact, this attitude greatly

simplifies the problem. If the program ends on this note, it will not be necessary for me to humor him back into the mood by recalling the numbers he particularly enjoyed.

Happiness warms me whenever I am with him, and this reminds me that each word and action is very meaningful in our growing friendship. If I were to accidentally "cut" him, or if I were to say good-night to him in the wrong way, it could permanently mar our relationship.



The way he puts his arm around the back of my shoulders as we walk out of the auditorium is indicative of a more thoughtful mood. As usual, we never have much to talk about until we separate ourselves from the mass of chattering students. As we near the bottom of the steps, the crowd disperses and we begin talking of the parts of the show he enjoyed. This conversation is resetting the mood to my exact specifications. Sharing with me his appreciation for cultural entertainment (which I had noticed earlier in the evening) makes me feel even closer to him. This emotional distraction makes it difficult to keep my plan in mind. It cannot fail! It will not! He is **too** special.

As he opens the main door of my dorm for me, I take a deep breath, walk in slowly, then turn and smile at him. He takes my arm as we climb the flight of stairs. Recalling a joke told by a comedian at the show makes him laugh, and I giggle as we "bounce" up the stairs. We are still laughing as we reach the last two steps. His grin widens when I tell him what a terrific time I had, and he thanks me for the evening. He is raving about the unbelievable talent of my class when we stop a few feet in front of my apartment door.

After telling me how fun I am to be with, he hesitates. I immediately complete the sentence by assuring him that it has been a privilege for me to be with him. While I express my appreciation to him for sharing his thoughts and ideas, I gently slip my hand into his (without raising it), holding it just long enough for a slight strengthening of the handclasp, a sincere smile, and perhaps a wink.

I slowly withdraw my hand and open the door without taking my eyes from his. With the almost inaudible parting words "good-night," I'm inside facing a closed door with a feeling of ecstasy for a perfect "good-night." ■



Scott Miller, Jeanne Upwall.



DECISION

By Paula S. Anderson



The classroom was quiet except for the faint hum of bees near the open windows. Rows of heads bent diligently over mimeographed papers; pencils scratched softly or were sucked thoughtfully until the right answer came. Occasionally someone coughed or stretched or sighed, but the writing continued.

Nancy chewed frantically on the eraser end of her pencil as she gazed intently at the questions before her. The typing blurred together under her eyes as her thoughts chased themselves around in her head. It was no use. She just couldn't remember. And after all the studying she had done, too. But then, chemistry was her most difficult subject.

If only I could stay calm, she thought. She forced her panic down, only to have it rise again, a hard knot in her throat. She brushed a lock of hair off her warm forehead and rubbed her damp palms down her skirt. I must concentrate, she told herself, gazing again at the questions. Suddenly the answer came to the second question. A flood of relief flowed over her, and she quickly answered the next three. But despair began to rise again as she looked at the pages of mathematical problems. She was going to fail, and failure meant no scholarship and no college—at least, not right away.

Nancy glanced hurriedly up at the clock. Only 30 minutes more, and she wasn't even half finished. I'm not going to pass, she said over and over to herself, as tears stung her eyes, blurring the papers. She rubbed her eyes and glanced around. In front, Joan was hunched over, her nose practically on the paper, writing furiously. To her left, Don, the smartest one in class, was writing calmly, filling the page with neat rows of numbers. She glanced hastily away, but not before an answer had registered in her mind. She felt guilty as she looked at her own paper and saw the same answer. Well, at least I have one right, she thought.

If anyone could help her, it would be Don. And his paper was so near. Nancy could feel herself being pulled towards him. She fought the impulse and deliberately looked at the clock. Only 25 minutes until the bell. She crossed and uncrossed her legs, coughed, and shifted in her seat. She wanted to look. She had to look. If she didn't look, she wouldn't pass. She couldn't remember. Her thoughts were all jumbled up. . . .

"Mr. Baum," Nancy whispered, leaning against his desk, "could I please sit next to the window?"

Mr. Baum looked up and frowned slightly. "Yes, of course," he whispered back.

Nancy slipped into the isolated seat, laid her papers and pencil on the table, and leaned back. She closed her eyes, feeling the soft breeze on her face, smelling the fragrance of the flowers. For a few seconds she let her mind pull away and drift. Very calmly and quietly she murmured a brief prayer—a prayer for remembrance. Then she opened her eyes and began to write.

The bell rang as she was working on the last problem. Her right arm felt cramped, and her head was starting to ache. The students were beginning to file out as she slipped the paper clip over the pages. She had answered all the questions and done all the problems. Some of the problems were probably incorrect, but perhaps she would still get her B. But if she didn't, that would be all right, too. Her scholarship would then be given to someone else, but she would still have the most important thing—her self-respect. Suddenly, she felt wonderful. ■

YOUTH

I walk in the world of the very young,
The young-olds, who know too much of life
And not enough of living.
The rebels, the half-men, the dreamers—
I am of them.

My world is too little for me.
I'm boxed in; the woods are burning;
One is a teen-ager for so little time.
The agony, the fear, the hope of only a teen-ager
So few minutes in eternity.

By Judy Lindsay

They say you love your teen years best of all.
The old ones, remembering their prom—
They do not remember.
They never knew De Moivre's Theorem, learned about quanta;
They are the old.

We are the rising sun,
The youth of the world.
The half-strong, half-brave, half-knowing,
Cocky and fearful,
Tormented, ecstatic,
Living life in a sheltered way
Away from life.

We are those of a little knowledge,
A big faith, a big dream—
The almost-grown.
Who can read our fate tomorrow?
No one—yet,
Whatever we are or are shaped to be,
We are the rising sun.



Gayle Johnson, Scott Johnson, Susan Johnson



The Last Word

There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; We cannot see it; but when our bodies are purified we shall see that it is all matter. — D&C 131:7-8.

You may search all the ages for a person who has had no problems, you may look through the streets of heaven asking each one how he came there, and you will look in vain everywhere for a man morally and spiritually strong whose strength did not come to him in struggle. Do not suppose that there is a person who has never wrestled with his own success and happiness. There is no exception anywhere. Every true strength is gained in struggle.—Richard L. Evans

Mother: "Did you thank Mrs. Wilson for the lovely party she gave?" Little Deborah: "No, Mommie. The girl leaving just before me thanked her, and Mrs. Wilson said, 'Don't mention it,' so I didn't."



"I'm worried about that boy of mine," said the anxious father. "He's too smart to take advice from anyone else, and not quite smart enough to think it up for himself."

The deepest law of the spirit is that men become like that which they love.—Lord Byron

Children need love, especially when they do not deserve it.
—Harold S. Hulbert

Our doubts are traitors, and make us lose the good we oft might win by fearing to attempt.—Shakespeare, *Measure for Measure*, Act I, sc. 4

Julie (reaching for her half of a wishbone): "Oh, but I really don't know what to wish for." John: "Well, then let me wish for you." Julie: "Oh, John, this is so sudden, but I wouldn't disappoint you for the world!"

Chinese patient (on telephone): "Doctor, what time you fixee teeth fo' me?" Doc: "Two-thirty—all right?" Chinese: "Yes, tooth hurty me all right, but wha' time you fixee?"

It matters not whether you or I feel like praying, when the time comes to pray, pray. If we do not feel like it, we should pray till we do. . . . You will find that those who wait till the Spirit bids them pray will never pray much on this earth. . . . —President Brigham Young



Some folks think they are busy when they are only confused.

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